Record of Christian Work

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Brief American Notes. The Episcopal City Mission in New York has met a great loss in **the death of the Rev. Dr. Lugscheider, the chaplain to emigrants at Ellis Island.** Dr. Lugscheider brought this type of work to a high standard of efficiency, thanks to his executive ability and his knowledge of a dozen languages. He also did considerable work among the Italians at the (Episcopalian) Church of San Salvatore, Broome Street, New York. So remarkable was his unique equipment that there is said to be not a single person among the 6000 clergy of the Episcopal Church to take his place. Dr. Lugscheider was formerly a Franciscan monk, and left the Roman church in 1907.

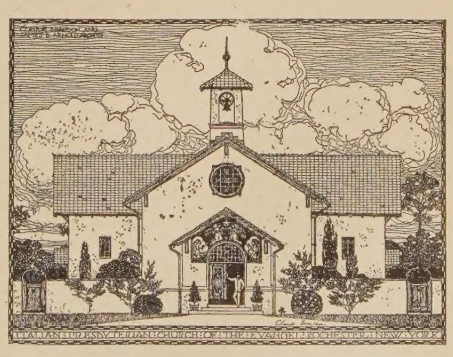
As a result of **mission work in Hawaii** there are now 105 churches, with 8224 members; 10,000 Sunday school scholars and 5000 in Christian Endeavor Societies.

Dr. Wilfred Grenfell of Labrador is cousin to nine brothers, various of whom are distinguishing themselves in the British army at the present crisis. They are in direct descent from the old sea-dog, Sir Richard Grenville, immortalized by Tennyson. Dr. Grenfell's wife worked during last winter at the factory of the Mayfair Flower Workers (whose shop on South Audley Street, London, is well known), learning to make artificial French decorative flowers. This trade she has taught Labrador girls, and expects to offer for sale at the Boston, New York and Ottawa offices reproductions of Bankshire roses, hyacinths, etc., during the coming Christmas holidays.

Christmas presents are desired at once **for the lepers** in 89 stations and for 30 homes for untainted children of lepers in the Oriental lands. Owing to the uncertainty of transportation due to the European war, money to be used in purchase of suitable gifts on the field or a little Christmas treat for a number of patients will be surest to reach the field on time and be most economically forwarded.

For those who desire to send presents that will be of greatest value, the following suggestions are made: socks (in bright wool), warm underbodies for women (small sizes), pieces of cotton (4 yards long), bandages (made of old, clean linen or cotton, all lengths, from one inch to four inches wide,—a safety pin with each bandage), dolls (black headed, not wax), penknives, small looking-glasses, old spectacles, eye-shades, colored handkerchiefs, shoulder shawls. Small money gifts to defray cost of transportation should be sent. Send by parcel post or prepaid express to Mr. Fleming H. Revell, Treasurer U. S. A. Committee of The Mission to Lepers, 158 Fifth Ave., New York. All shipments should be marked, "For The Mission to Lepers."

The new Italian Presbyterian Church in Rochester, N. Y., is a building of characteristically Italian architecture. It is provided with kitchen, gymnasium and other institutional features.



NEW ITALIAN PRESBYTERIAN CHURCH, ROCHESTER, N. Y.

By courtesy of The Continent.

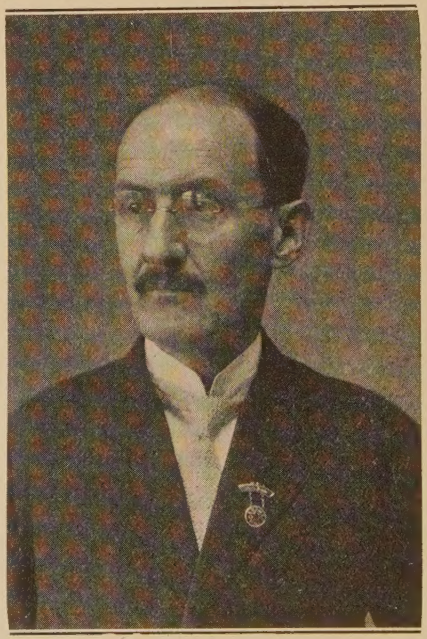
Where Men are Remade. The Hadley Rescue Hall, 293 Bowery, occupies the site of the old Germania Assembly Hall, a nest of vice, drunkenness, and gambling. The superintendent, the Rev. John Callahan, has been a converted man 23 years. He began life as a bootblack around the Grand Central Station, and was later employed in the baggage room. Afterwards he was a burglar, finally landing in Joliet Prison. He was tending bar for Pat Killen, a champion pugilist, at the time of his conversion. When walking along the street with Patsy Millen, another prize fighter, he received a card of invitation from a "barker" for a mission, entered the mission hall, and was converted. For eight years he has been in charge of the Hadley Mission. Among the mission workers are Otto Liebner, an Austrian Jew and university man, who strayed into the place, heard the testimonies and, although himself an atheist, determined to test the truth of conversion; "Terrible Terry," a saloon roustabout, who, seeing Messrs. Hadley and Huyler inspecting the premises preparatory to opening the mission, came over the roof from his home to find out why they were planning to settle next to old Suicide Hall, and who now for six years has been a servant of God; Don Husban, son of a Christian home in Canada, later a panhandler, free lunch fiend, and drunkard, who visited the mission seventy times for coffee and sandwiches before he was converted; T. G. Willis, railway postal clerk, who came to the mission from Bellevue Hospital alcoholic ward and lost his appetite for drink eight years ago; C. A. Starr, newspaper man, brought up in a Methodist home, and later a drunkard; Jacob Knecht, an illiterate drunkard, who is now a Bible student and missionary to drunkards; and the Smith brothers, gamblers, saloon-keepers and down-and-outs, though sons of a praying Methodist mother,—now Christian workers.

Among Italian Immigrants. In 1911 there were, according to Doctor Morse of the Bible Mission to Italians in Hartford, 250 Protestant Italian churches in the United States. The number to-day is presumably considerably greater. The Catholic Directory gives the number of Italian Roman Catholic Churches in the United States as 150.

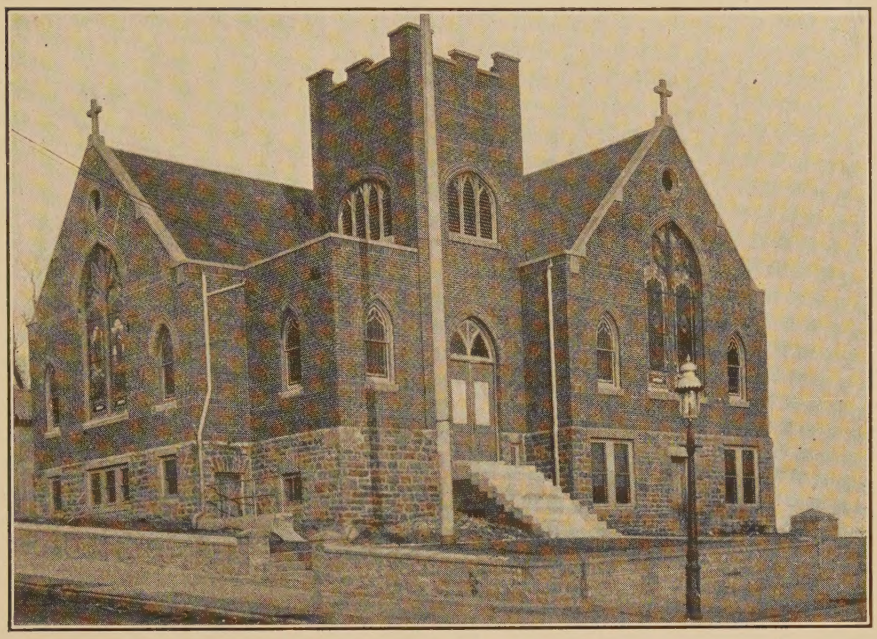
The "Old North Church" of Boston, Christ's Church (Episcopalian) with its memories of Paul Revere and the Revolution, is now in the heart of a large Italian population which has, to a great degree, turned its back on Rome. The Episcopalians of Boston have appointed Miss Lillian Skinner, long resident in social centers in this part of the city, to open up religious-social enterprises among these new New Englanders.

In Brooklyn, Episcopalians have recently dedicated *La Chiesa dell' Annunciazione* (The Church of the Annunciation) for a little flock of eighty Italian communicants and 100 Sunday school scholars. This is the result of tent services begun in 1906 in a vacant lot.

Similarly the Second Italian Church of Philadelphia grew out of a Sunday school started by Mr. A. A. Scott under a pear tree in the backyard of his house in West Philadelphia. To-day it has a $20,000 church building and a rapidly growing congregation. Mr. Scott is superintendent of the Bible school in the handsome new building.



MR. A. A. SCOTT,
Founder and Superintendent of Sabbath School of the Second Italian Church, Philadelphia, Pa.



THE SECOND ITALIAN CHURCH, PHILADELPHIA, PA.

REV. NICHOLAS MUCCI,

Pastor of the Second Italian Church, Philadelphia Pa.

New York Presbyterians have a $70,000 church for Italians—the Church of the Ascension. This church has a membership of 329 with 100 catechumens.

Presbyterians and Congregationalists have united in a joint work among the 30,000 Italians of San Francisco. The Rev. Robert Walker, formerly superintendent of Italian work for the New York Baptist City Mission, has taken charge, and an institutional church, valued at $40,000, has been placed at the disposal of the work.

The Methodist East Side Parish on Second Avenue, near First Street, New York City, has a Sunday school with nearly 500 Italian children on its roll.

On East 114th Street rises the splendid Jefferson Park Italian Methodist Church, built by gifts from the late Messrs. Huyler and Bowne, with a complete equipment for ministering to the needs of a great foreign population.

From the point of view of foreign missions it would be a paying investment if churches everywhere in our cities, in range of Italian population, should start Italian classes in their Bible schools, or separate

Italian schools similar to Chinese Sunday schools. This Christianizing of Italians in America is proving an effective back-fire against Romanism. Doctor Morse illustrates this in *Missions*. One of the attendants on his classes, on returning to Italy, carried with him the red-covered Bible which he had received in America. This he read to his relatives and neighbors, not one of whom had ever seen a Bible. He kept on reading every evening during the whole winter, sometimes to as many as twenty listeners, and never to less than ten. It took hold of them so that they decided to go with the reader to a Baptist church which happened to be eight miles from their homes. The first Sunday thirteen went, walking both ways. They kept it up, Sunday after Sunday. One Sunday the delegation actually numbered twenty-seven. Then prayer meetings were started in their own village. Nine have already been baptized.

Among British Seamen. The Rev. J. H. Bateson describes in the *Methodist Times* religious life in the British Navy.

"On almost every one of the ships on service," he says, "there is a band of petty officers, seamen, and boys, who stand for Christ and for Christian influences. Take, for example, a ship like H. M. S. *Achilles,* on which there is a strong band of Christian men. Daily for many months they have held a 'One-bell Meeting' in the gunners' cabin. The men have written me of the wonderful times of blessing in prayer and Bible study they have experienced until the gunners' room in the battleship has become literally the gate of heaven.

"On the *Agamemnon* a remarkable spiritual influence has been making itself felt during the last few weeks. No less than three officers have confessed Christ as a result of the work of the seamen. The commander of the ship was recently heard to say to the officers on entering the ward-room: 'I advise you to go on deck and listen to those men. I have never heard anything like it in my life. The matter is real to them. They can have the quarter-deck for their prayer meeting any time.' The Christians on the *Suffolk* are called by their mates 'the Party.' I have received a message from our chaplain in Bermuda that he had a splendid meeting of the 'saints of the *Suffolk*' in his study.

"Moreover, during the last two years quite a revival has taken place in the Royal Navy Training Department. At Greenwich and Shotley Naval Schools, on the training ships at Portsmouth and Devonport, and in the training squadron off Queenstown, there are 226 boys and youths confessing Christ before their comrades."

A Cry of Distress from France. The McAll Mission has fallen on grievous times as a consequence of the European crisis. Its personnel has been largely summoned to the colors. The Gospel Boat, *Le Bon Messager,* lies sunk at the bottom of the Marne. Most of the mission halls have been closed for meetings: some are being utilized for relief work. The following letter has been received from M. Guex, a French pastor, the son of a Paris banker. In answer to it a relief fund to tide over the present unhappy time is being raised by Mr. George Berry, the secretary of the American McAll Association. Contributions from readers of the RECORD OF CHRISTIAN WORK will be gratefully received by him at 156 Fifth Ave., New York City.

Dear Mr. Berry:

We are in the midst of terrible happenings. The war unchained by Austria, which was herself pushed on by Germany, is like a fire lighted over the greatest part of Europe, devouring everything, both men and things. The varnish of civilization has cracked and barbarism has reappeared. I had almost said the varnish of Christianity, of which the hypocrisy of the human heart is often the cover. But all of those who would defend civilization and right against the violence which seeks to overthrow all, have risen up, and in France a magnificent and unanimous enthusiasm is manifest on the part of all the men and women of the country. . . . .

I cannot begin to give you an account of the profound disturbance which is produced by the enrollment of every available man between the ages of twenty and forty-eight years. It means that the entire national life, both industrial and commercial, is abruptly suspended. Naturally, the situation is most serious for the McAll Mission. First of all, I was afraid that I should not have the wherewithal in hand to give bread to the various workers, for I had only a few thousand francs left in the treasury. But you can readily understand that there is no possibility at the present moment of continuing our regular work in the absence of our workers.

The misery in Paris caused by the damage to all industries is very great. We cannot sit still and do nothing for the people who are crying out to us for help and who are already beginning to suffer from hunger. I have accordingly undertaken to give work in our halls to some of the women and young girls, who are receiving no help from the Government. With this end in

view I applied to the Committee of National Succor, founded for the purpose of gathering and distributing gifts of charity, but it goes without saying that this committee is overwhelmed with demands and that it could give me only a part of that for which I asked. Moreover, the committee's reply was several days in reaching me.

As matters were most urgent, I began without further delay. Five work rooms have been opened, namely, in Pierre Levée, at the Maison Verte, at Grenelle, at La Villette and at Alfortville. The women receive no salaries, but they are given food, which they may eat in the halls, or carry home with them.

For the moment such a course is the only means for the salvation of the Mission. We have been obliged for the best of reasons to reduce the number of meetings. But the people will not understand those Christians, who, having preached to them of the love of God, leave them in their extremity without bread. Later, I trust we may reap the fruit of our labors, for after the war is over evangelization will be more necessary than ever.

But whence will come the money to continue our work after this fearful crisis? Not certainly from France, nor from Alsace, nor from Switzerland, and I fear that our English friends also will be greatly exhausted when the war is finished. Consequently it will belong to America to decide whether the Mission is to continue its work at the moment when it is more necessary than ever, or whether it must dissolve. . . . .

Dear Mr. Berry, I count also upon the American friends and directors for their prayers that God may intervene and that this fearfully murderous war may not be unduly prolonged. Pray also that our Mission may not suffer shipwreck. Accept the assurance of my fraternal regards in Jesus Christ.

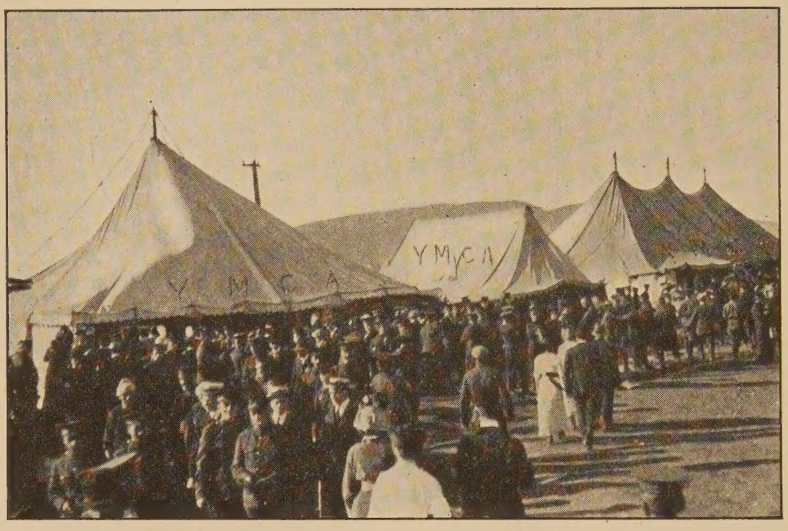
Signed, H. Guex.

Notes of the War. A striking parallel might be drawn between the events in Belgium to-day and those which occurred in the Congo Free State less than a decade ago. Thousands are being harried out of their homes as Congo blacks were driven from their villages into the primeval forests. Men, women, and children, in many cases of once prosperous families, are put to forced labor in the fields by their German conquerors. One recalls the forced collection of rubber by the great Belgian rubber companies. In the Congo baskets of hands were collected from regions where no more rubber was forthcoming and one hears to-day well-authenticated stories of Belgian children whose hands are wanting. The Roman Catholic Church was archsupporter of Leopold, ever defending him in his wicked courses. The Roman Church in Belgium has been a chief sufferer from the German invasion. Its great seminary at Louvain is a pile of waste brick; its churches throughout the land are roofless. To complete the parallel. Almost the only protestants against the red rubber atrocities were the Socialists, with M. Vandervelde at their head. The same M. Vandervelde was recently in the United States with the commission which was laying before President Wilson the sufferings of harmless Belgians at the hands of the Germans.

Count Tolstoi, the mayor of Petrograd, stated at a conference of Russian mayors in Moscow that more than 350,000 Jews were fighting in the armies of Russia. It is estimated that 100,000 more are enrolled in the Austrian service, so that the total number in all the armies engaged in active service at the present time cannot be far from a half million. This must be near a sixth or seventh of the entire male Jewish population of the world capable of bearing arms. And the tragedy of it is that they are fighting each other for causes in which they have no racial interest. Further than this, the scene of the conflict in Eastern Europe is in the area of the pale of settlement within which nearly half of the Jewish race is at present massed. The economic sufferings of the Jewish people in this region have been in peace time nearly unendurable. In war time, when all commerce is suspended and when armies are marching back and forth over the country, the state of things must be, for the Jews, indescribable.

Further War Notes. One of the curiosities of the crisis is the fact that 1000 Tibetan troops have offered their services to the British government and, according to the Dalai Lama, the Lamas throughout the length and breadth of Tibet are offering prayers for the success of the British army!

The *Nord Deutsche Allgemeine Zeitung* informs us that the German army chaplains accompanying the troops to the front, are holding religious services and preaching sermons in the very trenches.



A Canadian Mobilization Camp.

At the Valcartier mobilization camp, near Quebec, the National Council of the Y. M. C. A. of Canada placed a large staff of volunteer workers—ministers, business and professional men, college students and others—to care for the religious and social needs of the 35,000 men in training. Refreshment tents were provided with reading and writing rooms, moving picture entertainments, post office, etc. The religious services were well attended, and according to Mr. Shepard, the Militia Field Secretary, the number deciding for the Christian life was about 2000. Seven men representing the Canadian Association accompany the men in service in Europe.

Mr. Stephen Graham describes in the *London Times* the farewell service in a Cossack village church on the borders of Mongolia. "God is with you," said the priest. "Never turn your backs to the foe. Remember that if you do you endanger the eternal welfare of your soul. God bless His faithful Slavs." When the lesson was read there was a great scrambling among the soldiers to get their heads underneath the Bible.

On the other hand, we read in *La Luce* of a sermon by a corporal in the Swiss army in a Swiss military camp. "Let us pray," he said, "that after this cyclone of iron and fire shall have passed, Europe will follow the example of Switzerland, in which three peoples of different stock and different tongues live in perfect harmony."

Many precious lives are already lost. Lieut. Friedrich Roesch, son of a Methodist pastor, was killed at the storming of Verdun. He was a graduate of the University of Strassburg in 1907 with the degree of doctor of philosophy. The following year he became curator in the Egyptian museum in Berlin. Later he joined the American Mission in North Africa. For three years he carried on successful educational work among Moslem boys in Algeria. Another great loss has been that of Professor Leimbach of Heidelberg, one of the most valued, aggressive, untiring, temperance workers in Germany. He was shot in battle in August.

The French Protestant missionaries in the French colonies have been pressed into the service. It is reported that some 20,000 French Catholic priests are serving in the army, either in the line or at hospital work. One hundred and fifty French priests resident in Canada have been summoned to France to take their place in the mobilization. The son of the famous French evangelist, Pastor Saillens, is on the frontier. Three sons of the Rev. Mr. Collier of the Methodist Mission, Manchester, are under arms, together with nearly 300 members of the Mission. The Salvation Army Headquarters reports that no fewer than 10,000

Salvationists have already left their homes to join the colors.

The ends of the earth are suffering from the convulsions in Europe. From Jerusalem news comes that food is very dear and the poor are left to die. The English and German hospitals have closed their doors and discharged their patients. The German orphanages have not been able to find food for their children and have been obliged to send away both boys and girls. The missionaries of the Paris Society in Madagascar and on the Congo are in great straits. The Paris management is unable to draw money from the banks because of the *moratorium*. In Germany, Methodists are facing the necessity of closing one half their churches and selling the property for whatever it will bring.

Many hope that this chastisement of the nations will be followed by religious awakenings. It has been pointed out that the era of the Napoleonic wars went along with a striking revival of practical religion in England.

"Unless I deceive myself," wrote Robert Southey at this period, "the state of religion in these kingdoms is better at this time than since the first fervor of the Reformation. Knowledge is reviving as well as zeal and zeal is taking the best direction."

In 1799 the Church Missionary and the Religious Tract Societies were founded; in 1802 the British and Foreign Bible Society; in 1807 the British and Foreign School Society, and in 1811 the National Society for the Education of the Poor. Wilberforce was active and successful in anti-slavery agitation; Romilly, Elizabeth Fry, Tuke, Seymour and Hannah More in their respective reforms.

Again, following the Crimean days there was a distinct religious revival. At present it is reported that the churches of Paris are filled. "Lay preachers all over the country," says the Rev. Dinsdale Young, speaking of England, "assert that never before have the people been so ready to hear the Gospel and never before have they had such large congregations."

The most striking moral asset following the crisis has been in the line of anti-alcoholism. France has suppressed *absinthe;* Russia *vodka.* In a moment two great reforms have been accomplished which would have taken a generation to effectuate. Norway, too, is under provisional prohibition. This is likely to be permanent. So good have been the effects of *vodka* prohibition in Russia that the government has announced its determination to continue it indefinitely. If this happens we shall see a change as beneficent as that which has occurred in China in consequence of opium prohibition.

A Theological Doctrine Illustrated. A tendency of the present social awakening is to emphasize outer things at the expense of inner. The right sequence of action is not, of course, always the same, yet it would be fatal to lay down any rule to the effect that inner reformation must wait on material relief. Miss Clagett of Tokyo gives us a case in her experience illustrating the material blessing which follows on a changed life.

"During my recent travels in Aomori Ken, in the effort to relieve some of the suffering caused by this terrible famine, much of my time was spent in a district of considerable extent, where not a single grain of rice was harvested last year and where the suffering is great and widespread. Imagine my surprise, therefore, when I was told of a village of about 500 people, right in the very center of this, the most grievously affected district, which though like its neighbors had suffered the total loss of its crops, yet was caring for its own poor and required no outside help. On inquiry I found that this happy state of things was really due to a 'Tract on Sin' which one of the villagers received some twelve years ago, and which he had read and read again. On returning home he showed it to his fellow villagers, and they, after much thought, resolved to banish all intoxicants from their village. They also formed a Mutual Help Society.

"At first the district officials rather discouraged me from visiting them, as they felt that there were many places that needed me much more, but one of the villagers pressed me to come, saying: 'It is true we do not require any physical help, but is that any reason why we should not receive some of the good books she is distributing and listen to her good words?'

"I think there were fully 500 people at the meeting I had there and all listened most attentively."

A Negative Illustration of the Same Doctrine. In contrast with the foregoing is a communication in a leading Hindu paper, the *Arya Patrika.* This recounts the moral

ineffectiveness of the Arya Samaj movement—a movement which seeks reformation without regeneration, and which has in the past excited sympathetic interest in the circles of American liberalism.

"Go to a village," it says, "where there is an *Arya Samaj*. The population being small and the relations between the villagers intimate, nobody's character remains a mystery. If you find a fairly good man among the Arya Samajists you will not fail to find similar persons among the Hindus; but there will be nothing which you will mark as distinctive between the two communities. What was to be expected? It was expected of the Arya Samajists in a village that they should be marked men, (1) for speaking the truth; (2) for fair dealing in business; (3) for giving no false evidence in a law court; (4) for not siding with Government officials; (5) for the display of some public spirit and the performance of some public service.

"But what do we actually find? There are no marked distinctions in any case. Out of scores of places which we have seen we cannot recall a single place which comes up to the expectations. On the contrary, we have seen some places where the Arya Samaj means a sharp and clever person in the bad sense of the term. The Arya Samaj has made him more intelligent, perhaps; more enterprising, and earning more than men of his position and training elsewhere, but in moral force he is not a whit better."

Y. M. C. A. News Notes. **Mr. Rosenthal of Chicago has contributed his sixth cheque** of $25,000, for colored men's Y. M. C. A. buildings—this time for Kansas City, Kansas.

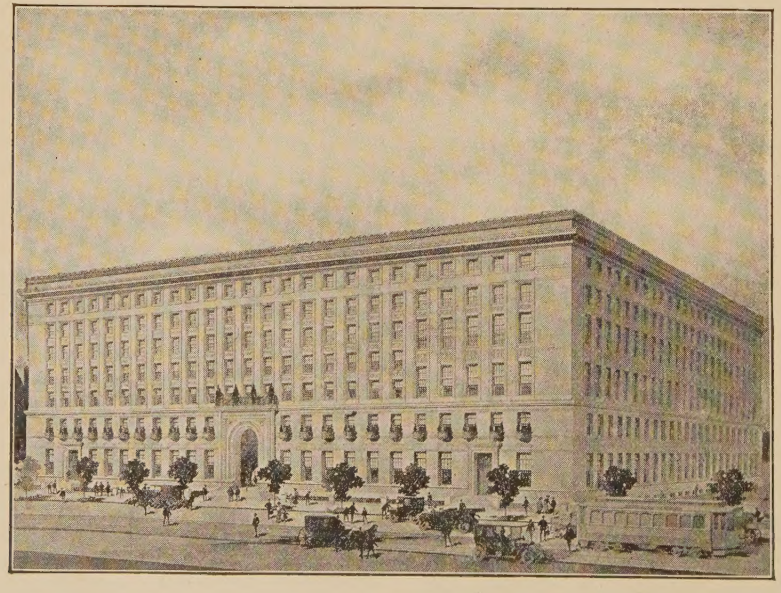
Of the 3652 members of the Y. M. C. A. of Indianapolis **2490 are wage-workers** in shops and factories.

The Customs' launch at Honolulu carries an Association secretary to board every incoming steamer. He wears the Y. M. C. A. badge in twenty languages, and offers his services to strangers in getting work and boarding places and in introducing them to the churches of the Islands.

The Boston Y. M. C. A. is **the largest Y. M. C. A. Building in existence.** The membership is 6487, and the budget of the educational department exceeds $170,000.

Forty thousand men are enrolled in Y. M. C. A. language classes for immigrants. In New York City these classes are attended by 1500 men and are taught by volunteers from the colleges and universities of the city.

Mr. A. O. Jackson of Englewood, N. J., **the new colored Y. M. C. A. secretary,**



HEADQUARTERS OF THE BOSTON YOUNG MEN'S CHRISTIAN ASSOCIATION.

was class orator in Harvard, '13, and one of the best athletes of the University. He has decided to dedicate his life to Y. M. C. A. work among the negroes in the South and West.

Six industries established Y. M. C. Associations for colored men last year. The American Cast Iron Pipe Company, of Birmingham, Ala., declares that its Association has been a paying investment from every point of view. Regularity and consequent efficiency have been enormously increased. Accidents have correspondingly decreased. Twelve thousand baths are taken each month in the Association building by negro employees.

Brief Notes From Abroad. The Bishop of London, who is **chaplain of the London Rifle Brigade, has volunteered for six weeks' service** during the war. The Bishop of St. Asaph has volunteered for similar service.

A Jewish student in Trinity College, Dublin, has been awarded a prize in Irish and elected librarian of the University Gaelic Society—another instance of the fact that this most exclusive of peoples are yet the most adaptable.

The late Dr. Paul Berger, famous surgeon and member of the Academy of Medicine, was **one more illustration of what the manse gives the world,** his father having been a French country pastor. "The name Berger stood for will, conscientiousness, self-denial and duty," said Doctor Reclus of him at the memorial service in the Academy. Doctor Berger was member of the Council of the Lutheran Church of the Redemption and never missed a service. Other brothers were also men of distinction, among them, Samuel Berger, theological professor in Paris, D. D. of Cambridge and Dublin, and Philippe Berger, successor to Renan in the *Collège de France,* and author of a standard work on the history of ancient scripts.

Socialists of Belgium are publishing the Gospel of Matthew in their book department for sale in their party propaganda.

The Ninth International Jewish Missionary Conference, held in the Jerusalem Church, Hamburg, was presided over by Dr. Hermann L. Strack, for twenty-five years professor in the University of Berlin, friend of Neander and Delitzsch, vigorous opponent of anti-Semitism, foremost authority on mediæval and modern Jewish literature. His introduction to the Talmud is recognized by Jewish scholars as the standard work in this line. With tears in his eyes he pleaded for coöperation of Gentile with Hebrew Christians in the evangelization of the Jewish people. The address of welcome was delivered by Doctor Aston, of the Jerusalem Church, in eleven different languages. An especial appeal was sent to American Christians for more earnest interest in the evangelization of the Jews, particularly of those who have come to America in the last quarter of a century. Each denomination in the United States and Canada was urged to place the cause of missions to the Jews in the front of their aggressive missionary propaganda.

One of the most valued colporteurs of the British and Foreign Bible Society is Wilhelm Lichtenberger of Belgrade in Servia. Lichtenberger is a Baden German. He came to Servia in 1868, and for forty-four years has engaged in Bible-selling among the Servian people. His conciliatory attitude towards the Orthodox church has won him the confidence of its leaders, who, not only do not oppose him, but even coöperate with him in his labors. In late years the average number of Scriptures Lichtenberger has put into circulation has been between 9000 and 10,000. But during the Turkish war, with the assistance of the Servian Ministry of War, he circulated no less than 123,429 copies in field, prison and hospital. Lichtenberger has won for himself the affectionate title of The King of Protestants, in a land where Protestants are too few to be entered in the census. He is now an old man, too old to expose himself longer to the inclemencies of Servian weather, so his son John, a veteran, with his two brothers, of the Turkish war, has taken his father's place on the Bible cart.

THE MISSION FIELD.

From the Last China Inland Report. The China Inland Mission had 4546 baptisms during 1913—the largest number in its history. The quality of its converts appears now and again in the pages of the annual report. Thus ten years ago Mr. Beauchamp passed through Suiting-fu with his scroll on which was written: "Repent, for the Kingdom of God is at hand." Last Christmas eleven men tramped 200 miles through the snow to attend meetings at the same place. Five of them whose knowledge of the Word was marked, were received as catechumens. At Chuhsein the evangelist put his whole month's pay into the collection during special meetings. His salary is but $60 a year. In Anchang an old hunchback, who had been instrumental in the salvation of twenty-eight persons, was lately called Home. His one regret was that he had been unable to bring two others to a decision, whom he had long urged to come to Christ. In Yungningchow an old church member, whose four sons were killed in Boxer times, gave the greater part of the money received as an indemnity to build a new Christian chapel.

When the Gospel is received we get such reports as this:

"Six series of Bible study have been held in Saratsi, an outstation. Much blessing was experienced. Tobacco, pipes and questionable books were burned, women's feet unbound and many silver ornaments were given as thank-offerings."

In other places the Gospel is rejected:

"When you first came here," said a leading man of Hinganfu to Mr. Burgess, "none of us knew who Jesus was. Now we all know, but we don't want to serve Him."

The Mission reports God's faithfulness in answer to prayer for financial support. During the last ten years £805,539 was received. Of this £394,391 was given in the first five years and £411,148 in the last five. The year 1912 was one of unexampled financial trial. For many months the Mission passed through an almost unalleviated period of financial straitness. But 1913 saw God's goodness in the highest income ever received.

Some Influential Converts. Mention was made in the RECORD OF CHRISTIAN WORK two years ago of the conversion of Mrs. Hiraoka of Asaka, Japan. Mrs. Hiraoka, a member of one of the most eminent families of the nation, is a successful business woman, the president of a life insurance company and chief owner in a large bank. She is not only the possessor of great wealth, but a woman of great capacity. Recently she has declared her intention of devoting the balance of her life to Christian missionary work. She is speaking in public—a thing wholly unusual for a Japanese woman—with great force and clearness, showing that Christ is what Japan chiefly needs, that the Japanese are in no way different from other people in their religious requirements, and that as other people have found their satisfaction for these needs in the religion of Jesus, so must the Japanese.

Mr. Morimura, an aged Japanese merchant who has built up a fortune in the export trade to America, has recently identified himself with the Christians of Japan.

"For two years I prayed for faith in God as Father. At length I gained that faith. Now I am praying for grace to be willing to use my property for the Kingdom of God and to follow Christ."

Recently Mr. Morimura has contributed 200,000 *yen* to a foundation for the promotion of commercial morality. He has been speaking at Christian gatherings in Moji and other cities.

The late Mr. Ishii, the George Müller of Japan, won to Christ by his life and teaching a certain Mr. Ohara, a large mill-owner and landed proprietor. Mr. Ohara is using his great wealth in a variety of philanthropies. He has been chosen to succeed Mr. Ishii as head of the Okayama orphanage. Further he has set apart 250 acres of land for an agricultural school to train poor boys from the Okayama prefecture, and has secured a European-trained scientific agriculturist as superintendent. He is also developing in his factories the

most advanced social relief work, and through his newspaper, the *Chugoku Mimpo,* is seeking to raise the general moral tone of the community in which he lives.

From India comes an account of the Rajah Rao Bahudur who is taking a genuine interest in Christian things. This he has shown by gifts of buildings to the Mission Hospital at Guntur, also by making and distributing poetical translations of parts of the Scriptures. Thus at the dedication of a hospital building he gave to the company copies of a poetical translation of the Galatians, and at the marriage of his daughter a translation in verse of the Sermon on the Mount. The convenient form and excellence of this translation have led to proposals for its use in teaching children in mission schools. The Rajah has already given to the educated Telugu reading community poetical versions of all the Gospels.

Brief Mission Notes. The American Bible Society wishes a $50,000 Bible House at the Panama Canal, stocked with Scriptures and provided with a motorboat and wide-awake colporteurs to sell Scriptures to the travelers of all nations. It is felt that this will be a strategic point for influencing Latin Americans.

American Episcopalians have **mission work at Leogane in Haiti,** with fifteen separate stations. This is under the charge of Rev. A. Battiste, "The Grand Old Man of Haiti." The most important evangelical educational interests on the island are those of the Wesleyans.

Some **reminiscences of Mr. Arnot,** of the Garenganze Mission are given in *Les Missions Evangéliques.* When he first went among the Barotsé, they were accustomed to burn sorcerers alive. For this purpose they had a suitable place—a hill near the capital town, covered with thornbushes. Snakes and vermin swarmed everywhere. The ground was sown with human bones, dug up and broken apart by hyenas. When the natives discovered a witch or sorcerer, he was brought to the place, seated with hands bound upon a sort of bench and given a narcotic brew. Then all about him were heaped brush, dry branches, dry grass and other combustibles. After that, the victim was closely observed by the crowd. The unfortunate man would begin to sway to and fro for a while, and then suddenly pitch face downward upon the ground. Like a swarm of angry bees the crowd would precipitate themselves upon the combustibles, light them, and completely cover the body of the sorcerer. Men, women and children hurrying up from all directions and chanting, as if intoxicated with cruelty, at the top of their voices, cried in cadence, *"Hotetsa! hotetsa!"* (Light it! light it!) all the while throwing their contributions of firewood upon the pyre.

That was in the old, premissionary days. Now on this spot where tawny beasts once broke human bones in their powerful jaws, one can see the most flourishing school in the country, and the foundations of a new church which in a few months will be dedicated.

Norwegians in Madagascar are afresh **meeting with difficulties from the side of the government.** The reopening of thirty-five churches on the east coast, which were closed in 1905, has been refused. In the Fort Dauphin district the Norwegian mission is not allowed to build churches. Yet everywhere Romanists are given these privileges, and the Moslem enters where the Gospel is barred.

In a recent report of the Pundita Ramabai's work is an account of a Hindu institution, **the so-called "Death Mother."** This is a little cart which, when the plague breaks out, is provided with two dummies and food for the journey. It is despatched to the next village with the expectation that the plague will journey with it. Consequences to other villages are not considered, provided only the first be well quit of the plague.

Christian Hindus have often been refused permission to draw water from the village well in the villages of Hindustan. In Siam the heathen, being forbidden by the government to drive Laos Christians from their villages, have **forbidden non-Christians to drink water**

from wells of Christians. In this way they hope to prevent their imbibing the hated doctrine. Mrs. Peoples describes a communion service among the boycotted believers:

"The touring table, set with graniteware cups and plates, held the bread and tamarind wine. Fifteen adults and sixteen children gathered and sang 'Joy to the World, the Lord has Come.' It was Doctor McGilvary's translation into Laos, and I felt that he was joining with us from the heavenly choir. Then they sang Mrs. McGilvary's translation of 'Jesus, I my Cross have Taken.' Never have Laos Christians been more called upon to bear the cross of persecution than these believers."

The purging of the province of Fuhkien of opium has been largely due to Mr. Chen, the head of the Anti-opium Reform in Fuhkien. Mr. Chen is a Christian who has given himself most earnestly to this reform. **Anti-opium sentiment has been nurtured by the Christian churches.** In fact, without the trustworthy reports from the churches as to the presence or absence of the poppy in their districts, the speedy eradication of opium would have been impossible.

In the province of Shantung there are 67,000 pupils of both sexes and all grades under instruction. One in every nine of these is in a mission school—a tremendous proportion. According to Mr. Burt, in the *Chinese Recorder*, the missionary leaders of this province believe in giving education mainly to the children of Christians.

"We honestly believe that by deliberately limiting our educational efforts to the large and growing Christian community we are really serving China better than by spreading our energies over a wider area. Our aim is to train up and send forth into every walk of life as many men and women of strong character and consecrated spirit as we can handle, and we know that in the youth of the Church we have enough material to tax our united resources to the utmost."

If the mission did no more for the people than the government there would be only forty pupils in its schools instead of over 8000. As it is, the Christian community has for every four communicants a pupil in a primary school; for every sixteen communicants, a pupil in a middle school; and for every forty-four communicants, a pupil in college.

Student hostels in Japanese universities have become the informal headquarters of the student Y. M. C. A., as Association workers invariably live in

A Student Hostel in Osaka.
Living Here Generally Means Conversion.

them. Until they were opened no graduate of an Imperial University had ever entered a Christian calling, whereas, to-day there are ten in the ministry and in Association secretaryships. Hostels are centers of Christian evangelization among students. Residents in some cases teach in Bible classes and boys' clubs. A medical Association in Kumamoto has for years supplied assistants for a mission dispensary. The hostels already have a body of *alumni* who feel an affectionate loyalty towards the home in which their student years were spent. The hostel movement began in 1907 when, in answer to an appeal of the Japanese National Y. M. C. A. Committee, Mr. Mott secured 100,000 *yen* to be distributed in small sums for hostel construction. Similar student homes are being provided for women students. It is remarked that the management of the women's hostels, which is wholly in the hands of Japanese Christian ladies, is having a valuable educative influence upon those in charge. These ladies supervise all finances, arrange for repairs and run the homes in such a way as to make them entirely self-supporting.

The Japan Evangelistic Band, under M. Paget Wilkes, consists at present of nineteen members (including the wives of missionaries) and forty-nine Japanese (also including wives). The evangelization of police, of factory hands, of lighthouse keepers, of miners and of fallen women has been undertaken. A Bible training school, the only text-book for which in a three years' course is the Bible, is in operation in Kobe, and a Mission Hall is to be shortly erected in the pleasure quarter of the city for evangelization on a large scale. The present small mission hall is crowded every Sunday morning with wage-workers.

St. Luke's Hospital in Tokyo, which is connected with the American Episcopalian Mission in Japan, is to be devel-

ST. LUKE'S HOSPITAL, TOKYO.

oped into an International Hospital, as a practical way of encouraging international friendship. The project will require $250,000. Count Okuma, the Japanese premier, has accepted the presidency of the council; Barons Goto, Sakatani and Shibusawa, vice-presidencies. Among others interested are Professor Aoyama, Dean of the Medical Faculty of the University of Tokyo, Mr. Ozaki, Minister of Justice, Mr. Nakano, president of the Chamber of Commerce, Baron Mitsui, and Dr. Ikki, Minister of Education.

The missionaries at Sumoto, Awaji, Japan, are trying to place **a Gospel portion and suitable tracts in every one of the 40,000 homes of the island.** They conduct services at eighteen preaching places and have about a thousand children under instruction. During the hot weather they hold lantern and preaching services at eleven different places on the seashore. Interest is reported among Buddhist priests and among school teachers.

Mr. Munger, of Iloilo, sends us a marked copy of *Renacimento Filipino* with an account of **the destruction of 2500 copies of the Scripture by Vigan friars.** The burning took place in the public plaza of Vigan, the largest and most important city in northern Luzon, and was witnessed not only by thousands of chance spectators, but by invited spectators as well. The agent of the American Bible Society carries with him a cinematograph with Scripture scenes. A Scripture portion is given with each ticket to the performance. In this way over 6000 portions were sold in Vigan in three days. In order to check this distribution of the Word, the priests had hired a local cinematograph and announced that the price of admission would be a Scripture portion and nothing further. In this way 2500 Scripture portions were collected from unsuspecting Filipinos, and on the following day, the Bible holocaust took place. But the priests did not accomplish much beyond exhibiting their hatred for the Bible. The occurrence awakened such excitement that over 3000 more Scriptures were immediately sold by the Bible Society Agent.

PASTOR FETLER AND THE EVANGELICALS OF RUSSIA.

II.

Fifty years ago persecution of evangelical Christians drove them into exile in the Caucasus. Evangelical thrift and industry have made their communities rich and prosperous. Mr. Fetler visited them lately:

"A Caucasian farmer," he writes, "kindly lent me his automobile to take me for hundreds of miles through the country to visit the villages. We found scarcely one in the whole district where there were not believers and Gospel meetings regularly held. At a Cossack *stanitza,* or settlement, of 8000 people the meeting place was far too small to hold the people."

This evangelical prosperity has provoked intolerant proposals. But the governor of the Caucasus, Count Borosoff-Dashkoff, protests against plans for forcing the Baptists to emigrate to America.

"These sectaries have brought culture into this province. It would be an unpardonable blunder to allow Russian people who have brought Russian ideas and Russian civilization into the Caucasus to be forced to leave the land."

Better than "Russian civilization" is the Christian example of the evangelicals in a nation saturated with ignorance, superstition and drunkenness. We read, for example, of the conversion of a whole village in the province of Pskof. These new Christians, in the literal fashion so characteristic of Russian converts in their interpretation of the Word, demolished the hedges between the fields and built in the center of the village a large granary store, in order to have all things in common as did the early Christians. Every summer members of the Russian Baptist community spend their holidays in spreading the Gospel in the villages. From a Siberian village comes the story of a newly converted woman who, with her husband's permission,

REV. WILLIAM FETLER,
Pastor of the *Dom Evangelia*, Petrograd.

bound her infant on her back and went through neighboring places calling at the cottages in order to testify to Christ. Such testimony falls on good ground. There is, as is well known, an innate religiousness in the Russian character.

"The delight of the Russian soul," says Pastor Fetler, "its ever-saving happiness is, and always has been, the belief that untruth and unrighteousness must come to an end and that truth and righteousness must triumph. God's spring is coming!"

Present-day Russia is in a terrible condition as a result of popular drunkenness. Great numbers of villages are literally dying out from this vice. Menshikoff, the editor of *Novoye Vremya,* affirms that "half, if not three-fourths, of the clergy themselves, especially in the villages, are in the clutches of this terrible habit." So far have things gone that the Holy Synod has designated September 11 of each year for prayer in the churches throughout the Empire in behalf of those so afflicted. (This date, we may explain in passing, is the day of the beheading of John the Baptist, an act attributed to the inebriety of Herod.) Menshikoff, who, in the past, has written very bitterly of the *sabor,* or assembly, of the heretics, now acknowledges that "the Baptist preachers with their strong convictions are a better class of men than many of the priests."

This paper and the *Graszdunin* edited by Prince Meschersky, who also is making favorable comparisons between the Baptists and the Russian priests, are both assiduously read by the Tsar and the leading aristocrats. When the chief defenders of the Greek church are heard in such quarters in behalf of the persecuted nonconformists, better days may perhaps be looked for.

During the past year, however, the Ministry of the Interior has presented proposals to limit the privileges of pastors. The suggestion is that they be bound to their own churches and that no one else be allowed to preach in their pulpits. The evident purpose of this measure is to end evangelistic itinerating. Action on the proposal has, up to the present, been postponed. In the meantime Pastor Fetler has presented a statement in defense of the evangelists, documenting this with various accounts of conversion to disprove the allegations of the Black Hundreds and the clerical reactionaries that "Baptists are freemasons and revolutionists."

One of these stories is so striking that we are tempted to reproduce it in part. It appears in the quarterly publication, *The Gospel in Russia,* and bears the heading:

THE CONVERSION TO THE LIVING AND LOVING GOD OF A FORMER REVOLUTIONIST, THIEF, POLITICAL EXILE, DESERTER OF HIS FAMILY, A WOULD-BE SUICIDE, AN ATHEIST, BUT A SEEKER AFTER TRUTH, IVAN ULANOVSKY, A PEASANT OF THE PROVINCE OF CHARKOFF, 31 YEARS OF AGE.

The writer, for Ivan tells his own story, speaks of his early desires after God and tells how the life in a monastery appealed to him as providing opportunity for quiet communion. At an early age he found entrance into a monastery at Kieff where he was assured "much saintliness was to be found." He was before long disillusioned. Instead of purity and devotion he found sin beyond description, hypocrisy, and disbelief in God. There was enough of religiousness,—eighteen hours of daily prayer in the temple, rigid fasts, and hundreds of prayers offered before miraculous ikons. But these could give no rest of heart and could not prevent moral and physical deterioration. He was advised to

leave to escape ruin and when he did he had already been made "a candidate for prison and a criminal." He soon associated himself with a band of sharpers and thieves. Spending his time in the back-yards of houses outside the city he became acquainted with members of the "Social-revolutionary party" and, attracted by their purposes, without further reflection went over to their side. Their motto, *Fraternity, Equality, Liberty,* so enticed him that he thought he had now discovered the truth he had been seeking from his earliest days. He soon found, however, that these people did not act in accordance with their fine words and that the leaders were no better than the monks in the monastery. Even among the gang of thieves more of truth and purity were to be found; for they, at least, acted openly, while these revolutionaries masked their appetites and narrow selfishness under the cloak of their motto.

Losing confidence in these he now began to put all his faith "in the future" and lived for that alone, fancying the time would come when all would be free and equal, and his name, as of a warrior who sacrificed himself on the altar of liberty at its dawn, would be mentioned in the history of Russian liberty. By and by, having felt extreme uneasiness at various deeds of the party, and having a hot temperament, he became an individualist-anarchist.

"Filled with boundless hatred to the government I breathed vengeance on all, commencing with the Emperor and ending with the policeman. I tried to invent all sorts of methods of revenge. The church and all honoring God I despised and every one who called on the name of God I hated and was prepared to do away with. I was convinced that all evil in this world and all devotions were produced through people having created for themselves invisible and non-existing gods and that this poisoned their lives, crushing their free wills under superstition. I believed the time was coming when the conception of God would be exterminated."

Ulanovsky began, therefore, to preach that people must forget God. Many who listened to him tried to give up the idea of God, but the result was that they became drunken and profligate. This greatly discouraged him, and reflecting on the hatred, cruelty, drunkenness and immorality, that abounded, he felt that life was an absurdity. He summed up his condition as follows:

"My vagabond life, prison, chains, exile, escapes from prison, wanderings across bogs and morasses, outlawry, cold and hunger, by degrees brought me to utter despair. I began to think often of suicide. The bitter experience of despair pressed heavily on me. I could bear it no longer and left my family to become a wanderer."

But now a strange thing came to his notice. During his wanderings he was constantly meeting with a class of people whose lives were marked by purity, sincerity, kindness toward all. But they "blindly believed in God," and that was enough to lead him to consider them as "narrow and pitiable fanatics." He did not like to confess the goodness he saw in their lives lest it should rebuke his pessimism, and he began to hate them and "the Book by which they said they were guided in life,—the Gospel."

In his wanderings he came to Petrograd, without a penny, without food, warm clothing, or boots, in the cold autumn. Hunger and cold compelled him to find out these people so much hated by him—the Baptists. He came to the place where the *Dom Evangelia* was being built and asked for work. He was kindly received. Fond of disputation he began discussing and speaking against the Gospel, but he found nobody who would dispute with him. They asked him rather if he had any true knowledge of the Gospel against which he was warring. Feeling that he really did not know it he began to study. All the while he watched the people closely to see if they would prove hypocrites, working merely to attract others to their community. He went several times to the pastor and asked to be received as a member, for he too "believed." But they looked at him, questioned him and refused.

"We do not desire," they said, "that you should become a member of our community and leave your church, but that you should leave your life of sin and become a true Christian before the face of God."

This treatment led him to desire more earnestly to know evangelical Christians and their Gospel. Gradually he became convinced of sin by reading God's Word. Now he is an active Christian worker at the *Dom Evangelia.*

NORTHFIELD SILHOUETTES.

X.

How far The Northfield Schools have succeeded in inspiring their students with the ideals and vision which led their Founder and his associates to establish these Schools is a question often raised. The fact that nearly a hundred former students are now upon the foreign mission field, while scores are engaged in various forms of Christian work in this country,—more than one hundred Mount Hermon men being in the ministry,—would seem to show that the service of Christ appeals strongly to the sons and daughters of Northfield.

At a recent gathering of students one of the *alumni,* in responding to a toast, bore testimony to what Mount Hermon had meant to him:

"Before my time is gone I wish to express gratitude for the inspiring privilege of this afternoon, in facing those young men at the graduation exercises, and seeing them ready to start on the great and splendid race. I fully believe that there never was a day when such need and opportunity clamored in the world as now. It is a great situation, a most appealing summons, for those who can say: 'Here am I; send me.'

"I am more and more convinced that whether you are to have twenty years or a hundred, you have no excuse for living in this world unless you put all the fighting energy of which you are master into the game.

"You men have some fighting ahead. It is to be no sham. It is deep disgrace to crawl through this world, into the shadow, and expect to be silent and overlooked, after you have once taken in the vision of life as seen at Hermon. Do not be so thin or neutral that there will not be enough of you to cast a real shadow somewhere, to stop some evil, and to inspire some right.

"When left by friends on the campus today I wandered alone through some of the buildings and unexpectedly came face to face with a portrait of D. L. Moody. I looked into those eyes, with the help of some very sacred memories. For me it was a shrine. That sudden, unlooked-for presence brought a wave of emotion: penitence for that wherein I had failed to live up to the great-hearted devotion we saw in him; thankfulness for having ever known him—the man who made that lonely hilltop the center of the world for us boys, and brought the best men on earth for us to hear and be inspired by. It is voicing the sentiment of '94 to say, that, having heard the keynote of a great and significant life, and now after varied and perhaps rough experience for the space of twenty years, we have a growing conviction that the note of that life is, of all the thousands heard to-day, among the nearest to the heart of God and to the real meaning of life."

THE DESCENT AND THE ASCENT OF CHRIST.*

Rev. J. D. Jones, M.A., B.D.

(*Now this, he ascended, what is it but that he also descended into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that he might fill all things.*) *Eph. iv. 9, 10* (*R. V.*).

One of the great characteristics of St. Paul as a writer is his habit of "going off at a word." He had a singularly rich and fertile mind. A word would often suggest to him some wealthy thought, and he would stop to pursue it, even though stopping to pursue it meant a break in the strict sequence of his argument. My text is an illustration of this habit of his.

The real subject of the Apostle's speech is the manifold grace of Christ as revealed in the variety and abundance of the gifts which He showers down upon His Church. An expression from a Psalm occurs to him, which, though originally written of the triumph of God, seems to him to describe admirably the triumph of Christ and the consequent enrichment of His people: "When he ascended up on high, he led captivity captive, and gave gifts unto men." The Apostle sets that reminiscence from Scripture down, and then, instead of pursuing the direct line of his argument, turns aside to follow a train of thought suggested by that word "ascended": "Now this, he ascended, what is it [what does it mean] but that he also *descended* into the lower

*Delivered at the Northfield General Conference of Christian Workers, 1913.

parts of the earth." This is not to be regarded as the Apostle's exegesis of the passage just quoted—for the passage quite clearly does not refer to Christ at all; it is simply a train of thought suggested to his mind by that word "ascended" or "re-ascended." Strictly speaking it is an interruption of his argument.

But what a happy thing it is for us that the Apostle did not always stick to the strict logic of his case! What a blessing it is that he allowed this rich and elusive mind of his to indulge in its "asides" and "digressions"! Some of the most precious bits of the Apostolic writings are to be found in these passages in which his mind for the moment gets sidetracked!

This particular digression, which I have taken as my text this morning, is not by any means the most illuminating and beautiful of them. But it is sufficiently suggestive and beautiful to make one thankful that Paul allowed his mind to run off at this word "ascended"; that he stopped in the sweep of his argument and turned to pick this flower which grew a little aside from the main track. For in these two verses he has managed to sum up the great and salient points of our Lord's life and person and destiny. It is to the great truths about Jesus which these verses set forth that I want to call your attention.

The broad meaning of the verses is perfectly clear and I need not trouble myself, therefore, with any detailed explanation. I will content myself with reading to you the vigorous translation of the Twentieth Century Testament, which puts the Apostle's meaning into direct and unmistakable English: "Now surely this going up must imply that He had already gone down into the world beneath. He who went down is the same as He who went up, up beyond the highest heaven, that He might fill all things with His presence." Now the three points suggested to me by this verse, about which I wish to speak to you are these: The Descent of Christ, the Ascent of Christ, and the Connection between the Descent and the Ascent.

I. The Descent. First of all, let me speak about the descent of Christ. The R. V. omits the word "first" which occurs in the A. V.: "He also descended first into the lower parts of the earth." But though the word "first" disappears, it in no way affects the meaning. The whole argument of the Apostle is that there had been a *descent* before the *ascent,* and that Christ ascended because He had already descended. The going up implied that He had already gone down.

That, then, is the first thing Paul notices about Christ. He descended, He came down. The reference is undoubtedly to the Incarnation, to the lowly birth in Bethlehem's stable.

Now if you will look at the word for a moment you will see that, though the descent is the first thing Paul mentions, the very word implies that that was not the first thing in the life of Christ. Christ had a history before Bethlehem. Bethlehem marked His descent into the world of men and the realm of time. "He *descended";* that is how Paul describes the birth at Bethlehem. That is not a word that can be applied to any other birth. Our children do not *descend.* They are simply born. There is no condescension implied in their coming, because there is no act of their own wills implied in it. Life begins for the ordinary human child at its birth. But our Lord's was not an involuntary birth. He descended; he *came down.* And this implies that Bethlehem was not the beginning. Back of Bethlehem there lay a pre-existent life in glory,—the glory which He had with the Father before the world was. Back of Bethlehem lay those eternal years when He lay in the bosom of the Father and was daily His delight. "In the beginning,"—a beginning as dateless and as timeless as the years of the Most High,—"in the beginning was the Word." What happened at Bethlehem was not an ordinary birth, but the descent of Him Who inhabited eternity into the region of history and time.

He "descended"! And what a descent it was! The Incarnation has become so commonplace a notion that we have almost ceased to feel the stupendous wonder of it! The Eternal Word became flesh! The Son of God became a man! He laid His glory by; He submitted to be born; He condescended to the low estate of the little child; He became subject to the rule of an earthly father and mother; He endured all

the weaknesses and pains and temptations and limitations of our human nature. There was an amazing and immeasurable outpouring of glory and power when the Eternal Christ became Mary's little child. To be born at Bethlehem Jesus *descended,* He *came down!*

He descended to become a man! But even amongst men He *descended,* He went down. It would have been an immeasurable descent from the glory of the Eternal God even to the best and highest and noblest that human nature could give! But it was not amongst the rich and the great and the noble that Christ appeared; He *went down* and had His portion among the poor. If He had been born in the halls of the great, if He had made His first earthly appearance in the palace of the Cæsars, with every earthly luxury surrounding Him and an obsequious throng of servants to minister to His needs, it would still have been a measureless descent from that heavenly state in which He enjoyed equality with God. But it was not in Cæsar's palace or in any rich man's hall that Christ was born, and there were no servants by to minister to Him when His infant cry was first heard. There was no home to give Him shelter when He made His appearing. There was no room for Him in the inn. So His first cradle was a manger, and His first nursery a stable.

And His life was of a piece with His birth. It was not amongst the wealthy and the well-born that Christ spent His life. His first home was a carpenter's cottage, and He Himself practised the carpenter's craft. He had none of the advantages of rank of culture. He was no university man. He belonged to the common people. He was so desperately poor that He had not where to lay His head.

And that does not complete the story of Christ's *descent.* He descended, Paul says, "into the lower parts of the earth." That may mean only "this lower earth" in contrast to heaven. But it may also mean, as many commentators suggest, death and the grave and hell. Our Lord went as low as ever He could go. He plumbed the deepest depths of human experience. He went down into the valley of humiliation and shame. He went down to the contradiction of sinners and the level of their scorn. He went down to death and the grave and Hades. He descended to the lower parts of the earth! He "emptied himself,"—to revert to that other great word of the Apostle's,—when He took upon Him "the form of a servant," and was "made in the likeness of men."

But the climax of the emptying came when He became "obedient unto death, yea, the death of the cross." Think of Him to begin with, on the Father's throne, then see Him hanging on the Cross of shame and buried in Joseph's rocky grave. What an immeasurable descent it represents! You can sum up our Lord's life in this one phrase: "He went down." Bethlehem began it, Calvary completed it.

And what was it prompted Him thus to descend? Why did the Lord of glory come down? Why did the Eternal God become a man? Why did He exchange the throne for the manger? Why did He stoop to poverty? Why did He humble Himself to shame? Why did He go down to death and the grave? He did it in order to rescue and redeem broken and sinful men. "The Son of man," He said Himself, "is come to seek and to save that which is lost." There was no other way of saving them except by "coming down." A Christ in Heaven would have been powerless to save sinning humanity here on earth. He could never have sympathized with them. He could never have understood them. To become a Saviour He had to share in the experiences of the people He sought to save. He had to be touched with the feeling of all their infirmities. And so He came down. He laid hold of the seed of Abraham. He became bone of our bone and flesh of our flesh. And that He might be a Saviour to *all* He went down into the ranks of the poor. A Christ born in the halls of the rich and nursed in the lap of luxury would have been outside the experiences of the vast mass of mankind. For the rich are but few; the struggling and the poor form the millions of the world. That was why He descended into human life, into poverty, into shame and death and the grave—in order to seek and save. On no other terms could He qualify as Saviour.

And if you ask me what lay behind this passion to save which constrained Him to

make such a sacrifice, I reply: There lay behind it *uttermost love*. "The Son of God *loved* and gave." Love sent Him down to Bethlehem. "Love came down at Christmas," sings Christina Rossetti.

"Love, all lovely, love Divine,
Love was born at Christmas,
Star and Angels gave the sign."

And the same love sent Him down to the Cross and the grave. It shrank from no abasement.

"From the height of highest glory,
To the depths of deepest woe
All to rescue guilty captives.
Flow, my praise, forever flow."

That is the secret of our Lord's descent,—Love. And the measure of the love is the measure of the descent Christ made when He went down from Heaven's throne to Bethlehem's manger and the bitter Cross.

II. The Ascent. Christ *descended:* that is the great and glorious truth we specially remember at this season of the year; in His great love He came down and shared our lot. But *descent* is not the last word in the life of Christ: "He that descended is the same also that ascended far above all the heavens, that he might fill all things." First He came down, and then He went up. First He stooped to lowliness and shame, and then He soared into exaltation and glory.

It has often been remarked that the Apostle Paul himself has very little to say about the "meek and lowly Jesus" of the Galilean days; his mind and heart are almost entirely absorbed in the contemplation of the glorified and exalted Christ,—the Christ Who had *gone up*. Not that he ignored our Lord's descent. No man makes more of the Cross than Paul. He knew nothing amongst men "save Jesus Christ, and him crucified." He gloried in the Christ Who had "gone down." But he gloried in the Christ Who had gone down only because he was absolutely sure He had also "gone up." The Cross would have been no comfort to Paul without the succeeding glory.

And Paul's Christ is our Christ. We rejoice that He "descended." We rejoice that He came down to Bethlehem and that He did not shrink from going down into shame and death and the deep night. But Bethlehem, and the carpenter's shop, and the seamless robe, and Calvary's Cross, and Joseph's rocky tomb—they do not tell the whole story of the life of Christ. They tell how He came down. But "he that descended is the same also that ascended far above all the heavens, *that he might fill all things.*" That is the meaning of the Ascension. The once lowly Jesus took His seat at the right hand of the majesty of God. The Man Whom the Jews cast out is now the adored of saints and angels. The Man Who in His hour of agony and shame had no one to own Him or befriend Him, is now in the place of supreme authority and dominion.

"The Head that once was crowned with thorns
Is crowned with glory now."

In spite of plotting priests and princes God has set His King upon His holy hill of Zion. It is not the meek and lowly Jesus we worship, but the exalted Christ; not the dying Victim, but the living Lord. Our Jesus has gone up on high. "He that descended is the same also that ascended far above all the heavens."

He went up. That sets forth not simply His ascension into glory; it sets forth also His history amongst men. For the past nineteen centuries that has been Christ's history. He has been "going up." He descended to weakness and death and shame, and ever since He has been "ascending" in the esteem and regard and affection of men. "He shall be exalted and lifted up, and shall be very high" was the prophet's prediction. And that prediction has been literally fulfilled. The Lord has been "going up." Think, for example, of the place He occupies in the minds of men. They called Him a deceiver and a blasphemer when He was here upon the earth. They set Him in the pillory of public shame. But now all men do Him reverence. Even those who do not name His name acknowledge Him as the best and noblest of men, the supreme Master in the spiritual realm, a Teacher sent from God. Between Caiaphas' cry of: "Blasphemy" and Renan's rapturous utterance: "Between Thee and God there is no difference," what a measureless distance there is! Christ has been "going up." Think of the reach and extent of His empire! When He died

there were but a few hundred folk who believed in Him. To-day, as Napoleon said, there are millions who would die for Him. *Then* there was one little meeting place in which all His disciples gathered; *now* temples dedicated to His name are to be found in every land beneath the sun. *Then* His empire was limited to Jerusalem; *now* it stretches from the river to the ends of the earth. Jesus has been "going up." In the nineteen centuries during which Christianity has been in the world, mighty and revolutionary changes have taken place. Kingdoms have risen, kingdoms have fallen. The one kingdom that has gone on steadily from strength to strength, which has had no experience of diminution or decay, is the Kingdom of Christ.

And the Kingdom still grows. Though we talk so much about "reaction" and "arrest," it is probably true to say that Christ's Kingdom has grown more rapidly during the past century than it has in any corresponding period since Pentecost. And He is not yet at the end of His work. He is still extending His Kingdom and establishing His sway in the hearts and minds of men. This is a Kingdom which is never to know a "decline and fall." He is to "reign till he hath put all enemies under his feet." "The kingdoms of this world" are to "become the kingdoms of our God and of his Christ."

And that is the Christ Whom in these days we specially need to see. Our chief striving during recent years has been to rediscover *the historic Jesus,* the Jesus Who lived and walked and preached and spoke in Galilee of old. It was a task that needed doing. But it has not been without its perils. The historic Jesus has to some extent hidden from us *the exalted Christ.* For let me say this: it is not the meek and lowly Jesus of nineteen centuries ago Who is going to lead us to victory, but the living and glorious Lord. What we need to remember in order to shake us out of all our pessimism and despair is not simply that Jesus came down, but that He *went up;* that Calvary did not end His life, but that He took captivity captive, and lives victorious to give every needful gift of grace to men. Let us remember that He who descended is the same also that ascended. Let us remember our glorified, exalted, triumphant Lord! Let us think of Him as already on the throne! Let us think of Him as already possessed of supreme authority! Let us think of Him as in the fight. Then we shall cease to be terrified by the foes that confront us. We shall go into the fight confident of triumph, for "he that descended is the same also that ascended far above all the heavens, that he might fill all things."

III. The Connection of the Descent and the Ascent. Christ has ascended so high because first of all He descended so low. He has won His sway over the hearts and lives of men because He went down even to death in His love and pity for them. You remember how Paul in that other great passage in the Philippians couples the "descending" and the "ascending" together and represents the one as the consequence and result of the other: "He emptied himself, ... becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name. And our Lord Himself had taught the intimate connection between descending and ascending long before Paul: "He that humbleth himself shall be exalted," He said. "He that loseth his life . . . . shall find it." And that has come true in His own experience. He lost His life, and He has found it again in the lives of the multitudes whom He has redeemed. He humbled Himself to shame and rejection and death, and He has been exalted to the supreme place in Heaven and earth.

Oliver Goldsmith has a play entitled: "She Stoops to Conquer." That title sets forth an abiding truth. The finest conquests are only gained by stooping. That is how Christ conquered the world: by stooping to bear the Cross. He has gone up so high because He went down so low. And He went down so low because there was no limit to His love. It was love that prompted the "descending" and which revealed itself in it. And there is no power in the world so mighty and irresistible as that of a stooping, sacrificial love. That is the secret of Christ's power—His mighty love. Love is Conqueror. Love is King. There is no love like the love of Him Who stooped to wear our flesh and to bear our sins. That love in the long run will win

its complete and absolute triumph. Because Christ *descended* He will also *ascend* far above all the heavens that he may fill all things.

We are thinking at this season of the Christ Who *came down.* Bethlehem is in our thoughts. We gather round the Babe in the manger. When we remember that Jesus stooped to that lowly birth and then went down to His bitter death for *love*—for love of you and me—our hearts are melted, subdued, taken captive. We are conquered by His stooping grace. We say to Him Who loved us and gave Himself for us:

"O Lord, I give myself to Thee,
Thine, ever, only Thine to be."

And that marvelous love will win a like victory in other hearts. Because Christ went down so low He will go up on high. "He that descended is the same also that ascended far above all the heavens that he might fill all things."

"REMEMBER."*

II.

Rev. John A. Hutton, M. A.

"Remember what the LORD *thy God did unto Pharaoh." Deut. vii. 18.*

In our last study I tried to show you how needful it was for God's people, at the stage in their history at which they have arrived in this Book of Deuteronomy, to have their minds called back to earlier times and to their wonderful experiences of God's help in those earlier times. I reminded you that the people to whom this Book of Deuteronomy is addressed are now settled in communities. They have grown rich, rich certainly in comparison with what they once were, or in comparison with what their fathers were. And doubtless it happened with them—as it has always happened with people who have not now the daily anxiety of poverty, or the daily fear of something happening for which they are not provided—they would be tempted in all sorts of ways to slacken off, to become confident, proud, contemptuous even. They would be tempted to suppose that they themselves had managed their own business. They would be tempted to forget or to overlook the thousand and one times when, as they confessed at the moment, they had been marvelously assisted, saved even, by some extraordinary turn of events, such as they themselves could never have arranged, such as left them in no doubt, at the moment of their great need and of their great deliverance, that they had seen the hand of God outstretched. That was one temptation which, in the days of their prosperity, they would be in danger of falling under: the temptation of forgetting that contact with God, which at the beginning and all through their hard and threatening days had been their one strength.

Another kind of temptation to which in these advanced days they would be exposed, was the temptation of falling into luxurious ways, and of being led on to become grasping, and even cruel, to extort from others certain luxuries and extravagances to meet their unnatural and pampered appetite.

It was in order to rebuke such incipient spirits of evil, in order to bring them back to really important and necessary thoughts about life, that the voice of God in a great many passages of this book called upon these people now settled in the promised land to "remember" that they had been servants in the land of Egypt. To people who were beginning to be proud, overbearing, self-confident, cold in their devotional habits, the voice of God said: "Remember that once you were slaves in Egypt, and, but for God, slaves you would have remained." To people who were beginning to make their lives burdensome and complicated with their own senseless extravagances, and to harden their souls in pleasures, and in the absorbing anxiety to procure the means of pleasure, the same voice of God said: "Remember that once you and your fathers were servants, plain people in difficulties, and that you lived on

*Delivered at the Northfield General Conference of Christian Workers, 1914.

plain bread." Remember, that is to say, that the really necessary things are few; they are simple; they are easily procured; and we must not blame God, or make out a case against God, if in this world we multiply our desires, and raise about us a cloud of troubles, in consequence. All that and more we dealt with yesterday under the text: "Remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence."

And now, taking the next example in the order in which it is found in the Book, we come to another call to the people of God in the midst of their new dangers and temptations, to cast their minds back across the way by which they have come: "Remember what the LORD thy God did unto Pharaoh."

Let us ask ourselves these two questions: what did the Lord God do unto Pharaoh? and why are the people now asked to recall it?

1. First, what was it that the Lord God did unto Pharaoh? To answer that fully, you must read the early chapters of the Book of Exodus; and indeed, we should all of us read those chapters at regular intervals. For, to say no more, there is no guidance for the future so good as the deep and religious understanding of past events. Well, what God did to Pharaoh was just this: He defeated Pharaoh; He overthrew Pharaoh; He so dealt with Pharaoh that Pharaoh was not permitted to hinder God's people from doing what God was asking them to do. What God did to Pharaoh was virtually to remove Pharaoh, in so far as he was an obstacle to God's holy purpose.

And here God is asking His people to recall that great time in their history; He is asking them to go over it all again in their imaginations; to recall first the plagues that came upon Pharaoh, until his life seemed accursed to himself—all because he was trying to fight against God and to fight against the soul of a people who had it in them to be a great people; to recall how, so long as Pharaoh opposed God, his country fell into one trouble after another—the crops failed, the water became polluted, the best manhood of the nation sickened and died, until life in Egypt became insupportable, and Pharaoh himself besought God to take away His people; in fact, to do anything He wished to do. They are to read that chapter of their history until their heart, and all that is within them, is stirred up to bless and magnify the Lord.

Then they are to go on to the next chapter and read of what God did to Pharaoh when Pharaoh repented of his own goodness and pursued the children of Israel down to the shores of the Red Sea. They are to read and recall again the horror and anxiety of that night; how the rolling sea lay in their path, hindering them in front, and Pharaoh with the hosts of Egypt pressed upon them from behind; how everything seemed desperate, and the hope of years was ready to be struck out of their hearts forever! Then they are to remember what the Lord their God did unto Pharaoh: how a cloud came between them and their pursuers; how the word of the Lord came to them to go forward. And they said: Forward? Forward into the sea? And the reply was: "Yes, into the sea if need be, but forward!" And they went forward. And behold, there was no sea. And still forward, and still no sea, until behold, they were on dry land on the other side. "Then was their mouth filled with laughter, and their tongue with singing."

And then let the people of God remember what the Lord their God did unto Pharaoh: how Pharaoh followed them into the sea, with his horsemen and his chariots; how for a moment it seemed as though he would overtake them, and how, suddenly, the Lord looked out from a cloud and troubled the hosts of Pharaoh; how the waters returned in their strength; how the wheels of the chariots sank to the axles in the sand, until from being a help they became an entanglement and a nuisance; how, suddenly, it dawned upon those embarrassed Egyptians that they were not fighting against men, but against God; and how, with that, they turned to flee. But it was too late. And in the morning "Israel saw the Egyptians dead upon the sea shore."

These are the things which the voice of God summons His people to recall, and to ponder, and to muse upon.

2. And now, for what purpose in par-

ticular did God ask His people to fill their hearts and minds with such tremendous recollections? For answer we need do nothing more than read the complete verse: "Thou shalt not be afraid of them; but shalt well remember what the LORD thy God did unto Pharaoh." "Thou shalt not be afraid of them." Afraid of whom? Of the enemies of God. Who were the enemies of God in this case? They were the Hittites and the Hivites, the Canaanites and the rest.

But what significance have their names for us? They were the dwellers in the land. They were those whose natural habits were such that so long as they remained there was no moral safety for God's people. They stood for a low and dangerous view of life and of society. Their very presence was a kind of poison in the blood of the land. But they were very powerful. They had their roots in the country. Nay, they had their allies in the unregenerate hearts of men. It seemed, therefore, a hopeless task to unseat those enemies of the cause of God,—so the people were beginning to think. And, in consequence, there was the danger that they would either sink to the level of their neighbors, or make a compromise with their own ideals and with the spirit of their history. It was to men who were beginning to be afraid, not of the fascination of evil, but of the power and prestige of evil, that the voice of God spoke these words: "Remember what the LORD thy God did unto Pharaoh." It was to men, who, looking at their own small numbers and then at the hosts of the enemy, were beginning to lose confidence. It was to men who were being tempted in all manner of subtle ways to relax from the rigor of their own pure vision. It was to men who were beginning to shrink from doing what all the time they felt called upon to do. It was to men who were beginning to forget that where two or three are gathered together in God's name, there God is, and the power of God. It was to men who—as in our own case so often—because of the apparent difficulties of any high course, were preparing to capitulate, to surrender to some lower view of personal life. It was, in short, to men who were beginning to forget that they were not alone in any matter in which they were yielding themselves to a higher will. It was to such men—it *is* to such men—and for the sake of such men, that these words were given, as I give them to you again, thousands of years later in human history: "Remember what the LORD thy God did unto Pharaoh." Remember anything which even for a moment will bring you within the shadow of your ancient experience. Amen.

A LETTER FROM DR. WILFRED T. GRENFELL.

St. Anthony, Newfoundland,
Oct. 22, 1914.

Dear Mr. Editor:

You write that I have not for many days sent to your readers, who are among our best friends, any record of our humble doings in the North. In our little sphere, only little-big things have been happening—though the older I grow, the more I am convinced that the little things are the big things. We have become an International Association for Christian work; and our first Board meeting was held in St. John's, Newfoundland. England, America, Canada and Newfoundland were duly represented. That is a big thing. Side by side in the large hall in our Institute for Seamen hang signed photographs of the present English King and Queen, the Queen Mother, the Governor General of Canada,

WINTER SPORTS IN LABRADOR.

DR. GRENFELL IN WINTER DRESS.

the Governors of Newfoundland, and Presidents Roosevelt, Taft and Wilson. Nor is it a small thing that this great house of brotherliness carries all its own running expenses in both the men's and girls' departments. From its great blazing sign—with 275 electric lights (the gift of a Canadian friend)—to the beautiful swimming bath in the basement (the gift of an American lady), it "preaches" at all hours of the day and night. And as we "who go down to the sea in ships" and arrive at times in port in the middle of dirty nights know to our joy, it holds out that welcoming hand which is an undeniable service of real love to our seamen first, and then to their wives and children as well.

Only yesterday I was pleading with a fine sailor, a husband and father. We took him drunk from a saloon four months ago to give him a chance, sobering him up by employing him under our eye. Next day he got ashore again. With his wife to help, we searched saloon after saloon till we found him. I saw his wife, a little child in each hand, weeping on the quay as we let go our hawsers. The man has been an exemplary and faithful sailor. We could trust him absolutely through the heavy ice pack, as we came north in June, and also on the long journey of the *George B. Cluett* round Hudson Bay, Coat's Island and Baffin's Land this summer. Bronzed and clear-eyed he stood talking to me on the wharf yesterday.

"You won't go near a saloon when you pay off, will you, Will?" I began.

"I think not," he replied.

"Any man with that spirit isn't worth kicking, as a fighter. The saloon is your devil, and will get you for certain and will destroy your wife and home."

He looked at me as if I spoke too strongly, though I felt it was not half strong enough. Shall I make him promise God on his knees? I thought. He will do anything for me. That wouldn't be God's way to help him. Anyhow, it would be a cheap way to purchase a soul and the welfare of a family. The secretary of our Association, who lives at the Institute, was standing by.

"You will be paid off in a week or so," I continued. "Here is a man who will be your friend. You will find him any time every day at the Seamen's Home. You go right in and ask for him, and he'll see you have a good time."

"Yes, come along and see me," chimed in the secretary. "We'll find you much better things than all the saloons put together."

"All right, Sir, I'll come."

"If you don't come I have your address, and I shall look you up," was the parting shot to add another last incentive to a will robbed of all power of initiative by alcohol.

It has always seemed to me that we expect to accomplish the loftiest of all achievements—the winning of a soul to God—too easily. Of late, I have looked at it more like that most arduous task in Labrador, the winning of starved babes back to normal health and strength—and that is not a mental process to be accomplished in an hour. God grant that the environment of the Seamen's Institute may

The Orphanage at St. Anthony.

be the Christ environment to my friend! Anyway, more and more I hear from every fisherman I meet: "Doctor, if the Mission never did any good before, the Institute is a real godsend."

Our little hospital here is packed full. From far as well as near, our seafaring friends bring their loved ones in every kind of trouble. Our loved colleague and clever surgeon, Doctor Little, of Boston, is always busy, with his resident officer, which same "resident" officer is often away on long calls in the country. With these facts before us, it is nothing short of a disaster that we have to economize and do without an interne for the next twelve months. How could the Mayo clinic have ever gained its reputation for healing humanity better than other places, without many special interne officers? We are even proud of the fact that one of our colleagues from Labrador has been elected to their staff. How would any of us like our loved ones to go for help in their supremest need to a place where shortage of assistance renders the aid given necessarily less efficient than would be otherwise possible?

We who have topped the hill of life's youth, and to whom advancing years have added endless new responsibilities, cannot physically observe the routine which alone furnishes the detailed minutiæ necessary for faultless surgical service. For a record of work in our hospital, such as Christ would render, we cannot do without our house surgeon. We can truly do our best, but it means neglecting something—for a few dollars. No charity in the world is blessed with more beautiful and abundant voluntary service than we. Regularly, we have volunteers on our permanent staff, and eye specialists, bone specialists, gynecologists and dentists, more or less regularly on our visiting staff, who pay all their own expenses. But the young, newly qualified doctors, fitted to do the laboratory and dispensing work, are usually compelled to be earning their living.

Our Orphanage is full. Two volunteer ladies from England have joined its staff for the winter. The new nursing station at Paul's River, Labrador, has begun its work under Miss Gannon, who, having been head nurse at St. Anthony and Battle Harbor hospitals and Forteau station in succession, is now seeking yet more virgin fields. Nurse Bailey is back at Forteau. The gratitude of the settlers round is touchingly shown by the free labor they have given, and the thoughtful preparations they have made for her return.

Orphanage Children at Play.

We too have had our losses of peace. Two weeks ago the hardest northeast gale for some years broke on our coast. Several schooners were lost. Our little yawl *Amber Jack* was away on a sick call with Doctor Fallon, in charge of Mr. Bowditch, of Boston. Tied fast to a wharf they thought to weather the gale, but so heavy a sea and wind sprang up that wharf and boat were carried away together, and the yawl drove across the bows of a large schooner, and had to cut away her mast in order to get clear and save herself from sinking. Half full of water, her boat crushed, she managed to get back two days later.

A worse fate overtook the yawl *Pomiuk*. She was in the service this year of the volunteers from the Christian Association of the College of Physicians and Surgeons of New York, at our station at Spotted Islands, Labrador, where these young men rendered yeoman service. She, alas, was torn from her moorings, driven seawards into a nasty reef, and pounded to matchwood. Alas, for the permanence of material things, on which, in the ocean of life, we still continue to lay such emphasis —as this awful war testifies!

The Yale volunteers "came, saw and conquered." They carried down the new engine for their boat, installed it, and have given their representative in this work, the beautiful yawl *Yale,* a power to her elbow that has already served her many times in excellent stead on her long rounds of service.

"What have you done to-day, Doctor?" you may be asking. "Tell us how you have spent the day."

Well, Mr. Editor, I will take you into my confidence. The mail steamer arrived about daylight, and several patients had to be admitted into hospital. Fortunately, Dr. Little is relieving me of most of this work just now. Then came many notes and letters hastily scanned, and the necessary ones answered. Then there was work to be partitioned to some neighbors who had "missed the fish," and come to work out the price of a barrel of flour. Next, a hasty visit to the reservoir for the hospital, which is being enlarged to supply the ever increasing demands on its capacity. Last winter it failed, and eighty barrels a day had to be hauled by dogs from the little river—a very expensive process.

GREAT FRIENDS.

Then I went down to the wharf where the *Strathcona*—laid up early owing to war economies—is lending her power-winch to the pile drivers working on the necessary repairs. Again last winter, the heavy ice carried away a lot of the work of the fall before. The Government has granted $2000 for these repairs to the wharf, as a new wharf has become absolutely essential for the increasing number of patients, freight and visitors which land here. A visit to the office, where the secretary of our Association is auditing our local accounts at this station, finished my morning.

In the afternoon came more letters to be written, and then a little outside work at our own house, where we are trying to install a safe water supply.

My crew is a small one, and rather odd, considering the times. Helper in chief, a Labrador boy adopted in the Orphanage many years ago, and since trained at the Pratt Institute in New York. Second in command, a newer orphan, also a Labrador boy, and ready for the Pratt next year.

Third comes a Frenchman, a real "ally," though permanently blind. We adopted him and his starving family nearly two years ago. He now has a home and over a hundred dollars in the bank. Fourth comes an Eskimo with but one lung, rescued from empyæma following tuberculosis six years ago. Fifth, a Russian derelict from a schooner from Libau in the Baltic; he was unable to get home, and is anxious to earn enough to go West. Truly they make a motley array of "allies." But before all these I should put our loyal and loved friend, who is our children's governess, a young German lady, anxious at heart for her brother "on the other side." They are a truly lovable people, these our foes—you see I speak as an Englishman. How many fine qualities they possess which supplement our British deficiencies! God help us to be better friends of all the world!

The good schooner *George B. Cluett* has just returned from Hudson Bay. One of the first of her cargo to land was a little fellow in an Eskimo kossack, who walked ashore with a small kit bag, and started for the Orphanage as if he were a man of fifty. He proved to be the child of an old friend "down North" who had died in the winter, and left this boy homeless. He got a great welcome among the host of children.

The schooner from New York has just arrived, loaded mostly with flour, coal and kerosene. Most unfortunately, our Boston supplies have been unable to find tonnage direct.

The fishermen are sorely hampered this year by the war, as provisions are so high and the price of fish low. But as a dear old fellow said to me the other day: "It's good to be alive, Doctor. It's better than having things." And truly there is an attitude of mind among our fishermen that makes one happy in feeling that in those things in which so many are poor, they really abound. Less and less, they seem to me poor. In things physical, yes, they are often very poor; in some things intellectual, poor also; but in those things that make men lovable, in faith, hope and love, they are rich men.

WILFRED T. GRENFELL, M. D.

RECEIPTS FOR OCTOBER.

Central Africa (Dan Crawford's Work in):

8113	$ 2 00
8123	2 50
8341	497 50
	$502 00

India's Child Widows (Pandita Ramabai's Work Among):

8293	$ 2 00

Jews (Evangelization of):

8294	$ 5 00

New York City (Hugh Monroe's Evangelistic Work in):

8294	$ 5 00

Record of Christian Work (Free Distribution):

8096	$ 10 00
8097	10 00
8098	1 00
8099	1 00
8100	1 00
8101	1 00
8102	2 00
8103	2 00
8104	10 00
8105	2 00
8106	5 00
8107	1 00
8108	5 00
8109	10 00
8111	1 00
8112	1 00
8114	1 00
8115	10 00
8116	1 00
8117	1 00
8118	4 00
8119	2 00
8120	10 00
8121	1 00
8122	5 00
8124	1 00
8125	1 00
8126	1 00
8127	1 00
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8214	14 00
8215	1 00
8216	10 00

8217	1 00	8274	1 00	8333	2 00	8391	5 00
8218	4 00	8275	2 00	8334	2 00	8392	3 00
8219	10 00	8276	5 00	8335	2 00	8393	2 00
8220	1 00	8277	1 00	8336	10 00	8394	2 00
8221	10 00	8278	1 00	8337	1 00	8395	10 00
8222	3 00	8279	1 00	8338	1 00	8396	1 00
8223	2 00	8280	2 00	8339	1 00	8397	1 00
8224	5 00	8281	1 00	8340	1 00	8398	2 00
8225	2 00	8282	2 00	8342	2 00	8399	5 00
8226	2 00	8283	1 00	8343	2 00	8400	2 00
8227	2 00	8284	5 00	8344	1 00	8401	1 00
8228	2 00	8285	2 00	8345	1 00	8402	50
8229	25	8286	2 00	8346	1 50	8403	3 75
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8232	1 00	8289	5 00	8349	25	8406	1 00
8233	10 00	8290	4 00	8350	20	8407	1 00
8234	10 00	8291	10 00	8351	5 00	8408	1 00
8235	1 00	8292	5 00	8352	1 00	8409	1 00
8236	1 00	8295	3 00	8353	5 00	8410	3 00
8237	25 00	8296	1 00	8354	2 00	8411	1 50
8238	2 00	8297	5 00	8355	1 12	8412	2 00
8239	10 00	8298	1 00	8356	5 00	8413	1 00
8240	1 00	8299	4 00	8357	5 00	8414	5 00
8241	1 00	8300	1 00	8358	2 00	8415	5 00
8242	1 00	8301	2 00	8359	5 00	8416	5 00
8243	5 00	8302	50	8360	2 00	8417	5 00
8244	1 00	8303	1 00	8361	2 00	8418	2 00
8245	2 00	8304	1 00	8362	5 00	8419	25
8246	3 00	8305	5 00	8363	2 00	8420	5 00
8247	1 00	8306	5 00	8364	5 00	8421	10 00
8248	2 00	8307	1 00	8365	3 00	8422	1 00
8249	50	8308	1 00	8366	1 00	8423	5 00
8250	5 00	8309	2 00	8367	1 00	8424	3 00
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8252	1 00	8311	2 00	8369	5 00	8426	2 00
8253	2 00	8312	5 00	8370	1 00	8427	3 00
8254	5 00	8313	50	8371	3 00	8428	50
8255	10 00	8314	50	8372	5 00	8429	3 00
8256	3 00	8315	1 00	8373	2 00	8430	2 00
8257	5 00	8316	2 00	8374	2 00	8431	75
8258	1 00	8317	1 00	8375	2 00	8432	1 00
8259	1 00	8318	2 00	8376	5 00	8433	2 00
8260	5 00	8319	2 00	8377	5 00	8434	1 00
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8271	5 00	8330	15 00	8388	50		
8272	50	8331	2 00	8389	5 00		
8273	50	8332	1 00	8390	10 00		

Religious Literature in Prisons (Free Distribution of):

8110.....$ 5 00

South America (Evangelistic Work in):

8294.....$ 5 00

Personalia.

Dr. Edward C. Moore, Parkman Professor of Theology at Harvard University, has been elected president of the American Board of Commissioners for Foreign Missions, in succession to the late Dr. Samuel B. Capen.

Below are given the recent and prospective engagements of some workers in the evangelistic field:

Chester Birch.—Nov. 15-29, Leavenworth, Kan.; Dec. 3-20, Mannington, W. Va.

H. T. Crossley.—Nov. 22-Dec. 18, Barrie, Ont., Can.

John M. Currie.—Nov. 22-Dec. 20, Fall River, Mass.

John W. Ham and Party.—Nov. 1-15, Wallace, N. C.

Hart and Magann.—Nov.-Dec., Bellaire, O.; Jan.-Feb., East St. Louis, Ill.

J. R. Hemminger and Party.—Nov. 15-Dec. 20, Chicago; Dec. 27-Jan. 31, Bloomsburg, Pa.

Oscar Lowry and Party.—Nov. 15-Dec. 13, McPherson, Kan.; Dec. 27-Jan. 31, Wellington, Kan.

J. W. Mahood and Party.—Nov. 18-Dec. 2, Sioux Falls, S. D.

Milton S. Rees.—Jan., Troy, N. Y.; Feb., Boston, Mass.

C. C. Smith and Party.—Nov. 22-Dec. 15, Hutchinson, Minn.

Obituary.

Mrs. Peter MacKinnon, of Scotland, for many years an earnest supporter of various philanthropic enterprises, recently passed away at her home, Ronachan. Both Mrs. MacKinnon and her husband were warm personal friends of Mr. D. L. Moody.

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Our Book Table.

American Indian on the New Trail (The). By Thomas C. Moffet. Missionary Education Movement, New York. Illustrated. Chart. Cloth. 302 pages. 60 cents.

This text-book covers an immense amount of ground, and when Mr. Moffet is not handicapped too much by the text-book form, the material is enthusiastically presented. History, biography, manners and customs, missionaries, the famous ride of Marcus Whitman and similar adventures, are all given a paragraph or two. To make a class on Indian missions interesting this volume would be a good guide.—*E. C. W.*

Book of God's Providence (The). By John T. Faris, D. D. Geo. H. Doran Co., New York. Cloth. 278 pages. $1 net.

A series of brief, extremely well-written sketches of God's providence in the home life of famous as well as of retiring people, in the prosecution of difficult enterprises, in lonely mission stations and crowded city missions. Within the sixty-three sketches lie instances of almost every kind of experience wherein the signpost of God's leading may be seen. Records of the faith which made saints, heroes and patriots are always needed and in these days of sore stress and strain are splendidly helpful.—*E. C. W.*

From Alien to Citizen: The Story of My Life in America. By Edward A. Steiner. F. H. Revell Co., New York. Illustrated. Cloth. 332 pages. $1.50 net.

To pick up any book by Dr. Steiner is always to be assured of a story of fascinating interest; but to have the narrative of his life from the time he left the home country for America, giving the processes and experiences that have made him one of us in very fact, down to the present time, will be hailed with delight by all who know him. He confesses in his preface to a natural reticence in laying bare his soul and in analyzing the forces that touched his religious life,—yet in the very doing of just that thing is such a story most interesting and helpful. With that purpose is it written: "to allay prejudice," "to stimulate faith in humanity." To teach us that in the alien we have a potential fellow-citizen, and that we must treat him as such, is the object of the author, as he shows us how he came, through all kinds of hardship and self-sacrificing service, to take the place in our life that he now holds.

With the utmost humility does Dr. Steiner tell his story, and at times we almost wish he might have gone into more personal detail, naturally commonplace to himself, yet so interesting to others. It is a fine apologetic for the effectualness of Christianity, and the reader is impressed with the fact that only a genuine Christian faith in the hearts of all our citizens will prove the final solution for our wrong social conditions.

The book acts also as a most forceful presentation of the value to our national life of the immigrant, and the necessity of touching him personally with Christian truth immediately upon his arrival if the best in him is to be brought out and he to become the right kind of a citizen.—*N. C. W.*

Holman Self-Pronouncing Sunday School Scholar's Bible. A. J. Holman Co., Philadelphia. Illustrated. Maps. Helps. Leather. $1.25.

Ideal Holman Teacher's Bible. A. J. Holman Co., Philadelphia. Illustrated. Maps. Helps. Leather. $3.50.

The "Helps" included in this attractive edition of the Bible for Sunday school boys and girls consist of General Hints on Bible study for the Young, The Bible as a Basis of Religious Belief, A Short History of the Bible, Synopsis of each Book, A Treasury of Fifty-two Texts to be learned, one every Sunday, Two Bible Catechisms, A Short History of the Life of Saint Paul, Maps. The colored illustrations, with descriptive readings, are particularly good.

A. J. Holman Co.'s pronouncement on their Teachers' Bible—"Ideal"—will be endorsed by many a Sunday school teacher. After the text of the Bible itself, the type of which is excellent, come several appendices: (1) "A Treasury of Biblical Information," prepared by Rev. F. N. Peloubet, D. D.; (2) "Oriental Light,"—illuminating Bible texts and truths by means of pictures, illustrations, descriptions and explanations of Eastern objects, manners and customs; (3) Concordance; (4) Four Thousand Questions and Answers on Bible history, rules of conduct, meanings of texts, and matters of faith; (5) Maps, (twelve). One and all of these appendices are characterized by much care and thought. That no detail has been considered too small or unimportant to receive its just quota of attention and investigation is evidenced by the result as a whole. —*A. M. V.*

Prophets of Israel from the Eighth to the Fifth Century (The): Their Faith and Their Message. By Moses Buttenweiser, Ph. D. Macmillan Co., New York. Cloth. 350 pages. $2.00.

This is a scholarly work which, nevertheless, the man who is not a scholar will have little difficulty in understanding. It is written from what

is sometimes termed the modern point of view. While the author seems pretty sure of his positions, yet he does not condemn anyone who challenges him. After all, no one cares very much about dates and figures, and the author's analyses of periods and of characters form the most valuable part of the work from the ordinary reader's standpoint. Jeremiah, Amos, Hosea and Isaiah seem more like real men who really had something to say after we have studied them in these pages. We have no hesitation in commending this book to students of Old Testament prophecy, but it will be best read alongside of other volumes dealing with the prophets.—*H. P.*

Thirteen Appreciations. By Principal Alexander Whyte, D. D., LL. D. F. H. Revell Co., New York. Cloth. 380 pages. $1.50 net.

This book is a charming introduction to the lives and works of Santa Teresa, Jacob Behmen, Bishop Andrews, Samuel Rutherford, Thomas Shepard, William Guthrie, James Fraser, Thomas Goodwin, Sir Thomas Browne, Bishop Butler, William Law, John Wesley, Cardinal Newman. To those who have never met these worthies, this book will be an education in Church History. Santa Teresa, Behmen and Law were mystics, whose written words on spiritual things will ever be an inspiration to the reader. Whoever reads this volume will want to read Law's "Serious Call," Santa Teresa's "Letters," and many other books, the titles of which the lay reader will now learn for the first time. In addition to being an introduction the book is a bibliography of devotional writings of the highest order.—*F. L. D.*

Weaving of Glory (The). By Rev. G. H. Morrison, D. D. Geo. H. Doran Co., New York. Cloth. 355 pages. $1.35 net.

To the sermon reader this volume will be welcome. To the occasional reader of sermons it will serve as an introduction to one of the ablest preachers of to-day. These sermons have an average length of ten pages, and one cannot read any one of them without receiving new light on texts familiar and strange, plain and puzzling.—*F. L. D.*

Word of Authority (The). By J. F. Carson, D. D., LL. D. Westminster Press, Philadelphia. Cloth. 240 pages. $1.25 net.

"The word of authority" with Dr. Carson is the word of Christ. The words which in the day of His flesh compelled men to say: "Never man spake like this man," are here shown as standards for man now, capable of meeting man's deepest needs, slaying his sin, ruling his will, commanding his obedience, and enlisting his humble and grateful love. The fundamental matters of a Christian's experience are all brought to the bar of the word of Christ, and although the natural heart winces sometimes at the test applied, this faithful friend kindly hews to the line.—*T. C.*

Judging from the samples sent us, Messrs. E. P. Dutton & Co., have their usual splendid assortment of **Christmas and New Year cards** and calendars. Difficult indeed to please would those be who could not find something to suit them in such a varied and complete selection. Speaking from the standpoint of a magazine such as the RECORD OF CHRISTIAN WORK our preference is for cards, etc., bearing texts, mottoes or verses of a distinctively religious character as befitting the sacred event this season commemorates.

BOOKS RECEIVED.

Animal School (The). By Frances Weld Danielson. Pilgrim Press, Boston. Illustrated. Board. 61 pages. 50 cents net.

Bible for Children (The). Chosen by Thiselton Mark, D. Litt. F. H. Revell Co., New York. Illustrated. Cloth. 236 pages. 50 cents net.

Bird Friends of a Country Doll (The). By Caroline Stetson Allen. Pilgrim Press, Boston. Illustrated. Board. 61 pages. 50 cents net.

Book of Answered Prayer (The). By John T. Faris, D. D. Geo. H. Doran Co., New York. Cloth. 294 pages. $1 net.

Boys of the Bible. By Norma Bright Carson. F. H. Revell Co., New York. Illustrated. Cloth. 125 pages. 75 cents net.

Character Christ (The). By William Jefferson Lhamon. F. H. Revell Co., New York. Cloth. 204 pages. $1 net.

Church School (The). By Walter S. Athearn. Pilgrim Press, Boston. Illustrated. Cloth. 309 pages. $1 net.

College Course and the Preparation for Life (The). By Albert Parker Fitch. Houghton Mifflin Co., Boston. Cloth. 227 pages. $1.25 net.

Dare We Be Christians? By Walter Rauschenbusch. Pilgrim Press, Boston. Frontispiece. Board. 59 pages. 35 cents net.

Expository Readings in the Epistle to the Romans. By Philip Mauro. F. H. Revell Co., New York. Cloth. 3 vols. 160 pages, 170 pages, 151 pages. 50 cents net each.

Fifty-two Story Talks to Boys and Girls. By Rev. Howard J. Chidley, B. D. Geo. H. Doran Co., New York. Cloth. 126 pages. 75 cents net.

God's Paths to Peace. By Ernst Richard. Abingdon Press, New York. Frontispiece. Cloth. 109 pages. 75 cents net.

Growth: A Life-Program. By Henry Churchill King. Pilgrim Press, Boston. Paper. 32 pages. 25 cents net.

Guide to Good English (A). By Robert Palfrey Utter, Ph. D. Harper & Bros., New York. Cloth. 203 pages. $1.20 net.

Heroines of History. By Frank M. Bristol. Abingdon Press, New York. Cloth. 89 pages. $1 net.

Herrick Johnson: An Appreciative Memoir. By Charles E. Robinson. F. H. Revell Co., New York. Illustrated. Cloth. 223 pages. $1.25 net.

He Took It Upon Himself. By Margaret Slattery. Pilgrim Press, Boston. Illustrated. Cloth. 61 pages. 60 cents net.

Holman Self-Pronouncing Sunday School Scholar's Bible. A. J. Holman Co., Philadelphia. Illustrated. Maps. Helps. Leather. $1.25.

Ideal Holman Teachers' Bible. A. J. Holman Co., Philadelphia. Illustrated. Maps. Helps. Leather. $3.50.

Illustrative Teachings of Jesus (The). By Rev. George H. Young, M. A. F. H. Revell Co., New York. 230 pages. Cloth. $1 net.

Immigrants in the Making. F. H. Revell Co., New York. Illustrated. Board. 25 cents net each.

Bohemians (The). By Edith Fowler Chase. 63 pages.

Italians (The). By Sarah Gertrude Pomeroy, A. M.

Influence of Jesus (The). By Rt. Rev. Phillips Brooks, D. D. E. P. Dutton & Co., New York. Cloth. 274 pages. $1.25 net.

Inner Circle (The). By Rev. Edgar De Witt Jones. F. H. Revell Co., New York. Cloth. 232 pages. $1 net.

Intimate Letters on Personal Problems. By Rev. J. R. Miller, D. D. Geo. H. Doran Co., New York. Cloth. $1.25 net.

Is Conscience an Emotion? By Hastings Rashdall. Houghton Mifflin Co., Boston. Cloth. 200 pages. $1 net.

Lesson Handbook (The). 1915. By Henry H. Meyer. Methodist Book Concern, New York. Leatherette. 156 pages. 25 cents net.

Let Not Your Heart Be Troubled. By Raymond Calkins. Pilgrim Press, Boston. Paper. 31 pages. 25 cents net.

Library of Christian Progress. Missionary Education Movement of the United States and Canada, New York. Illustrated. Cloth. 50 cents each.

Church a Community Force (The). By Worth M. Tippy. 80 pages.

Church at the Center (The). By Warren H. Wilson. 98 pages.

Making of a Country Parish (The). By Harlow S. Mills. 126 pages.

Life of a Little College and Other Papers (The). By Archibald MacMechan. Houghton Mifflin Co., Boston. Cloth. 308 pages. $1.35 net.

Life of H. Roswell Bates (The). By S. Ralph Harlow. F. H. Revell Co., New York. Illustrated. Cloth. 159 pages. $1 net.

Looking for the Saviour. By Philip Mauro. F. H. Revell Co., New York. Cloth. 94 pages. 35 cents net.

Love's Alchemy. By Mary Christine Boorkman. A. M. Boorkman, Chicago, Ill. Frontispiece. Paper. 27 pages. 35 cents.

Madonna of Sacrifice (The). By William Dana Orcutt. Pilgrim Press, Boston. Frontispiece. Board. 51 pages. 50 cents net.

Man and His Money (A). By Harvey Reeves Calkins. Methodist Book Concern, New York. Cloth. 367 pages. $1 net.

Marching Men, or Facing Problems of Childhood, Pulpit, and Pew. By Leonidas Robinson, M. A., Ph. D. Sherman, French & Co., Boston. Cloth. 237 pages. $1.25 net.

Mary Webb and the Mother Society. By Albert L. Vail. American Baptist Publication Society, Philadelphia. Cloth. 110 pages. 50 cents net.

Mind of the Messiah (The). By Charlotte H. Adams. National Board of Y. W. C. A.'s of U. S. A., New York. Paper. 204 pages. 50 cents.

Neely's Parliamentary Practice. By Bishop Thomas B. Neely. Abingdon Press, New York. Cloth. 231 pages. 50 cents net.

One Hundred Great Texts and Their Treatment. Geo. H. Doran Co., New York. Cloth. 502 pages. $2.50 net.

Open Door (The). By Hugh Black. F. H. Revell Co., New York. Cloth. 224 pages. $1 net.

Philosophy of Christ's Temptation (The). By George Stephen Painter, Ph. D. Sherman, French & Co., Boston. Cloth. 333 pages. $1.50 net.

Prize of Life (The). By Wilfred T. Grenfell, M. D. Pilgrim Press, Boston. Illustrated. Board. 32 pages. 50 cents net.

Problem of Lay Leadership (The). By Ernest Eugene Elliott. F. H. Revell Co., New York. Cloth. 119 pages. 50 cents net.

Quiet Talks about the Crowned Christ. By S. D. Gordon. F. H. Revell Co., New York. Cloth. 258 pages. 75 cents net.

Rejuvenation of Father Christmas (The). By J. Edgar Park. Pilgrim Press, Boston. Illustrated. Board. 50 cents net.

Samuel Billings Capen: His Life and Work. By Chauncy J. Hawkins. Pilgrim Press, Boston. Frontispiece. Cloth. 258 pages. $1.25 net.

Select Notes on the International Sunday School Lessons. 1915. By Rev. F. N. Peloubet, D. D., and Prof. Amos R. Wells, Litt. D., LL. D. W. A. Wilde Co., Boston. Illustrated. Cloth. 384 pages. $1 net.

Students and the World-Wide Expansion of Christianity. Edited by Fennell P. Turner. Student Volunteer Movement for Foreign Missions, New York. Cloth. 743 pages. $1.85.

Student Standards of Action. By Harrison Sackett Elliott and Ethel Cutler. National Board of the Y. W. C. A.'s of U. S. A., New York. Leatherette. 165 pages. 50 cents.

Sunday School Organized for Service (The). By Marion Lawrance. Pilgrim Press, Boston. Charts. Board. 87 pages. 50 cents net.

Sunshine Record Book for Cloudy Days. Arranged and compiled by Anna Sanford Thompson. Pilgrim Press, Boston. Illustrated. Board. 96 pages. 50 cents net.

Superintendent's Helper (The). 1915. By Jesse Lyman Hurlbut. Methodist Book Concern, New York. Leatherette. 182 pages. 25 cents net.

Teacher Training Essentials. Part II. By H. E. Tralle, M. A., Th. D. American Baptist Publication Society, Philadelphia. Paper. 117 pages. 25 cents net.

Vital Elements of Preaching. By Arthur S. Hoyt. Macmillan Co., New York. Cloth. 326 pages. $1.50 net.

War's Aftermath. By David Starr Jordan and Harvey Ernest Jordan. Houghton Mifflin Co., Boston. Cloth. 104 pages. 75 cents.

Well by Bethlehem's Gate (The). By William Allen Knight. Pilgrim Press, Boston. Illustrated. Cloth. 55 pages. 60 cents net.

What Have the Saints to Teach Us? A Message from the Church of the Past to the Church of To-Day. By Joseph Fort Newton, D. Litt. F. H. Revell Co., New York. Cloth. 92 pages. 50 cents net.

With Open Mind. By John Williams Bradshaw. Pilgrim Press, Boston. Frontispiece. Cloth. 155 pages. $1.25 net.

Woman Who Came at Night and Other Stories (The). By a minister. Pilgrim Press, Boston. Illustrated. Cloth. 154 pages. $1 net.

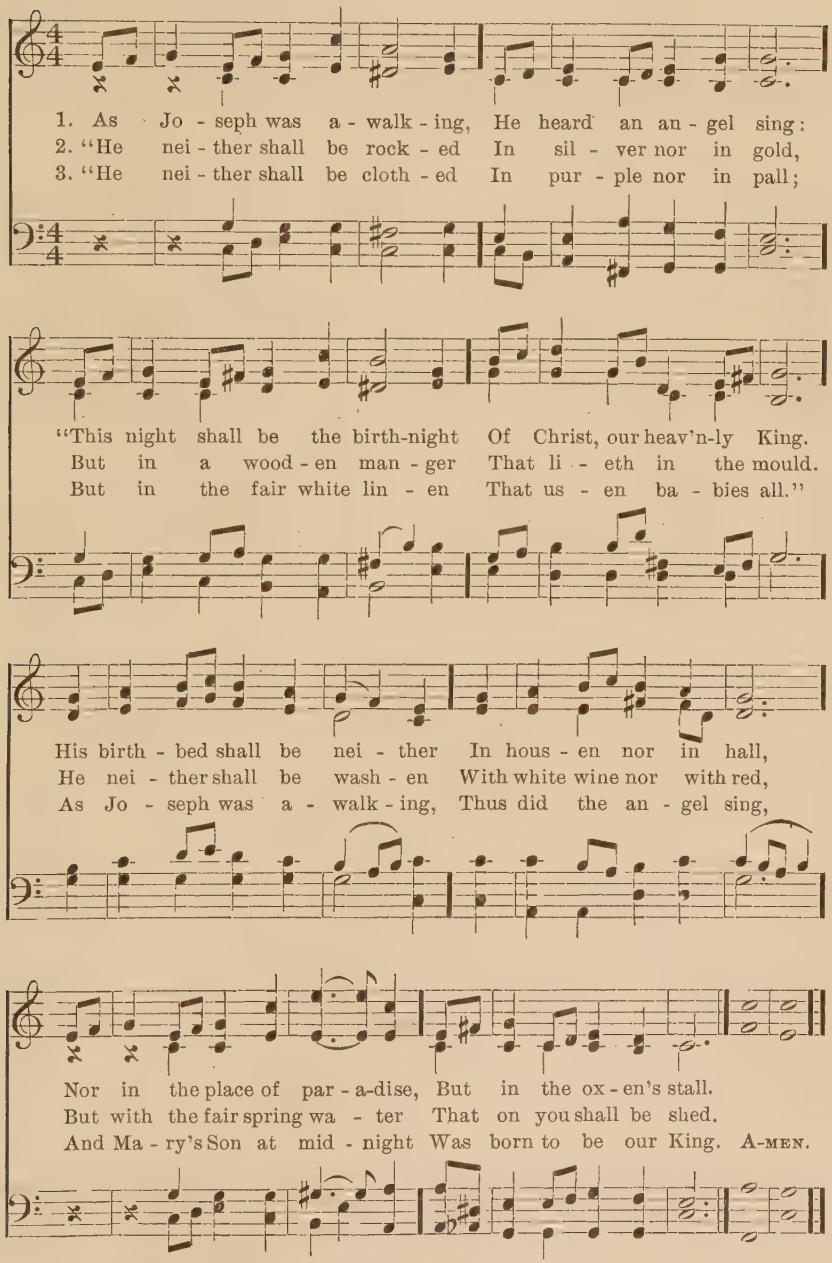
Young People's Bible (The). Chosen by H. Thiselton Mark, D. Litt., B. Sc. F. H. Revell Co., New York. Illustrated. Cloth. 2 vols. 256 pages, 208 pages. 50 cents net each.

Young Woman Worker (The). By Mary A. Laselle. Pilgrim Press, Boston. Illustrated. Cloth. 189 pages. $1 net.

Youth of a People (The). By Benjamin S. Winchester. Pilgrim Press, Boston. Frontispiece. Maps. Cloth. 121 pages. 75 cents.

As Joseph was A-Walking.

An Old English Carol. EDWARD M. FULLER.


1. As Jo - seph was a - walk - ing, He heard an an - gel sing:
2. "He nei - ther shall be rock - ed In sil - ver nor in gold,
3. "He nei - ther shall be cloth - ed In pur - ple nor in pall;
"This night shall be the birth-night Of Christ, our heav'n-ly King.
But in a wood - en man - ger That li - eth in the mould.
But in the fair white lin - en That us - en ba - bies all."
His birth - bed shall be nei - ther In hous - en nor in hall,
He nei - ther shall be wash - en With white wine nor with red,
As Jo - seph was a - walk - ing, Thus did the an - gel sing,
Nor in the place of par - a-dise, But in the ox - en's stall.
But with the fair spring wa - ter That on you shall be shed.
And Ma - ry's Son at mid - night Was born to be our King. A-MEN.

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THOUGHTS FOR THE QUIET HOUR.

DECEMBER, 1914.

Tuesday, 1st. *When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. Luke xi. 2, 3.*

Only after my prayer has crossed every continent and every far-flung island of the sea, ... after it has covered the entire wish and purpose of God for the world, only then am I taught to ask for a piece of bread for myself. Is "the Great Commission" itself more distinctly missionary than this?—*James A. Francis.*

Wednesday, 2nd. *Changed into the same image. 2 Cor. iii. 18.*

If you go into the mint you will see them place a bit of metal on the die. With a touch as silent as a caress but with the power of a mighty force the stamp moves against it. And when that touch is over, there is an impression upon the coin which will abide when a thousand years are passed away. So one life moves up against another, filled with the power and stamped with the image of Christ's likeness; and when that touch of parent or teacher or friend is over, there are impressions that will remain when the sun is cold and the stars have forgotten to shine.—*R. H. Bennett.*

Thursday, 3rd. *Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Luke xii. 6.*

There is nothing so high as to be above God's care, and nothing so lowly as to be beneath it. He Who keeps alive the unquenchable light of the star visible to a hemisphere, kindles the small taper of the glowworm that gleams in the twilight on the mossy bank. He Who piles up and loosens the Alpine avalanche, shapes the crystals of each falling snowflake. He Who guides and bridles the storm wave that breaks in thunder upon the reef, preserves each invisible coral animal that builds its lime cell beneath the booming surf. He Who sees from His glorious high throne the seraph veiling his face with his wings, takes note of the sparrow falling to the ground.—*Selected.*

Friday, 4th. *Have I been so long time with you, and yet hast thou not known me? John xiv. 9.*

How sad and dreadful a possibility is this! That amidst all our privileges and opportunities, our high position as workers, after all the lessons we have learned and the sights we have had of His power and goodness and glory, yet may He stand looking upon us with this reproof and appeal: "Have I been so long time with you, and yet hast thou not known me?"—*Mark Guy Pearse.*

Saturday, 5th. *Continuing instant in prayer. Rom. xii. 12.*

Prayer is to the Christian what his hair was to Samson; shorn of it he is as feeble as other men.—*Thomas Guthrie.*

Sunday, 6th. *Open thou mine eyes, that I may behold wondrous things out of thy law. Ps. cxix. 18.*

Let it always be remembered that the profoundest knowledge of the Word comes from the illuminating grace of the Holy Spirit. Ask Him to unlock and unfold its sacred mysteries. Ask Him to reveal the glories of our Lord in every chapter. Ask Him to enable you to "read, mark, learn, and inwardly digest." Ask Him, finally, to enable you to become, "not a forgetful hearer" or reader, but a doer of the Word. See to it that your reading is combined with the faith that claims of God the fulfilment of all He has promised, in your own experience. No prayer, therefore, is more salutary, as you open your Bible, morning by morning, than the familiar old words of the Psalmist: "Open thou mine eyes, that I may behold wondrous things out of thy law."—*F. B. Meyer.*

Monday, 7th. *When thou passest through the waters, I will be with thee. Isa. xliii. 2.*

God's presence in the trial is much better than exemption from the trial. The sympathy of His heart with us is sweeter far

than the power of His hand for us.—*Selected.*

Tuesday, 8th. *The God of all comfort . . . . comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble. 2 Cor. i. 3, 4.*

Ask God to give thee skill
In comfort's art,
That thou mayest consecrated be
And set apart
Unto a life of sympathy.
For heavy is the weight of ill
In many a heart,
And comforters are needed much
Of Christ-like touch.

—*Anna E. Hamilton.*

Wednesday, 9th. *Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus. . . . . Then saith Judas Iscariot, ... Why was not this ointment sold for three hundred pence, and given to the poor? John xii. 3-5.*

The criticism seems specious; yet every true instinct tells us that Judas was wrong. Why was Judas wrong? Because he had not learned that there are things which can be neither bought nor sold. He could put a price on spikenard, but not on Mary's love and worship. . . . . He did not know that many of the greatest things in life are those for which there is no outward equivalent. . . . . There are still such people as Judas, and, under the pressure of the temporalities, we all tend to join their ranks.—*E. B. H. Macpherson.*

Thursday, 10th. *I am he that liveth. Rev. i. 18.*

That word, "liveth," is a word of continuous, perpetual life. It describes the eternal existence, which has no beginning and no end; which, considered in its purity and perfectness, has no present and no past, but one eternal and unbroken present—an eternal *now.* It is the "I AM" of the Jehovah Who spoke to Moses. "He that liveth" is the Living One; He Whose life is *the* Life, complete in itself, and including all other lives within itself. If anything has come to us to make us feel what a fragmentary thing our human life is, I think there is no greater knowledge for us to win than that the life of One Who loves us as Christ loves us is an eternal life, with the continuance and the unchangeableness of eternity.—*Phillips Brooks.*

Friday, 11th. *The love of Christ constraineth us. 2 Cor. v. 14.*

The love of God is not a dream. . . . . It is cultivated and exercised, by the mind intent on good, in the hours of business and even in the seasons of relaxation. It is a principle which will grow with us and be as large as our life. It will shape our actions, it will elevate our employments, it will make us retain our freshness, it will give us an everlasting youth.—*Selected.*

Saturday, 12th. *In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus. Phil. iv. 6, 7 (R. V.).*

The habit of anxiety has for its contrary the habit of prayer.—*John A. Hutton.*

Sunday, 13th. *Jesus said unto her, Thou hast well said, I have no husband: . . . . he whom thou now hast is not thy husband. . . . . The woman saith unto him, ... Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. John iv. 17-20.*

Why the sudden switching of the conversation to a theological dispute? The answer is not far to seek. Shame is hard to bear: and it is no wonder that this woman's startled soul, embarrassed by the penetrating eyes of Jesus, sought a momentary refuge in the shelter of intellectual debate. . . . . Anyone who has worked with souls under conviction has seen again and again this kind of pitiful subterfuge. The soul would for a moment evade the Divine shaft: and anything will suffice to thrust in front—any quibble about the Church, or the atonement, or sacraments, or the inconsistencies of Christians. The utter irrelevancy of the dispute to the point at issue is veiled from the soul which in the hurry of its confusion clutches at the cheap device of evasion. . . . . It is not alone at the crisis of conversion that we are guilty of these sophistications; but all through, whenever the judging will of God presses upon us. Am I sure that I am not disputing even now with God, temporizing to postpone submission to His obvious will?—*G. A. Johnston Ross.*

Monday, 14th. *Set your affection on things above. Col. iii. 2.*

In this high and holy mystery of the spiritual life let no man say that he cannot help what he loves. Religion is of the will. "Set your affection," your mind, "on the things that are above": that is the great word, and it is a command.—*G. Campbell Morgan.*

Tuesday, 15th. *We make it our aim, whether at home or absent, to be well-pleasing unto him. 2 Cor. v. 9 (R. V.).*

This is the open secret of independence. The servant of Christ does not consider the pleasing of men, which so often involves him in snare and bondage. To be assured that his Lord is gratified, is at once the sufficient reward of the servant and his entire liberation from every other consideration.—*J. Stuart Holden.*

Wednesday, 16th. *Fight the good fight of faith. 1 Tim. vi. 12.*

It is not mere resistance,
  Nor keeping watch and ward;
Not doing sentry duty,
  Pacing a velvet sward;
Nor safe behind the breastworks
  Is it holding the foe at bay;
The *fight* with sin and Satan
  It is ours to wage to-day.

We must often strive in the open;
  We must kneel on the firing line;
We must follow the flag undaunted
  Where the enemy's colors shine;
In the utmost stress of peril,
  In the midst of pain and loss,
We must fight to the death, if need be,
  For the banner of the Cross.

—*Margaret E. Sangster.*

Thursday, 17th. *Behold, I bring you good tidings of great joy, which shall be to all people. Luke ii. 10.*

The Christmas joy is "to all people,"—therefore our joy, in order to be true and lasting, must rise to the higher plane of love, and our own blessing be made a blessing to others. Let these days be marked by thoughtful kindness, not only to our loved ones, but to those whose lives are desolate and perhaps utterly hopeless. Let each one of us plan to pass on some of the sunlight of His love to some sad heart whom no other is likely to reach. . . . . Let us pray the Master to multiply our own little life until it shall touch in blessing the uttermost part of the earth and our Christmas joy thus be "to all people." There are lonely hearts that we can cheer and cherish by the expenditure of a single postage stamp and a heartfelt assurance of remembrance, love, and prayer.—*A. B. Simpson.*

Friday, 18th. *Get thee up; wherefore liest thou thus upon thy face? Josh. vii. 10.*

The proper thing to do after a failure is not to abandon ourselves to utter discouragement, humble as this may appear; but at once to face the evil, and get rid of it, and afresh and immediately to consecrate ourselves again to the Lord. "Up, sanctify yourselves," is always God's command. "Lie down and be discouraged," is always our temptation.—*H. W. Smith.*

Saturday, 19th. *They looked unto him, and were radiant. Ps. xxxiv. 5 (Amer. Revis.).*

The face that is lifted often toward the Lord should indeed grow bright with a gladness earth cannot cloud, and carry in all its daily comings and goings some reflection of the light of heaven.—*J. R. Miller.*

Sunday, 20th. *The natural man receiveth not the things of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 1 Cor. ii. 14.*

Clever men are once again denying the Incarnation and scouting the Atonement. We need not be unduly alarmed. To the natural man, however keen and clever, these great Christian doctrines seem absurd, and they tell us so, loudly and continually. But . . . . I challenge their competency to judge. How is a man to know who and what Christ is if he has never put himself in Christ's hands? How is a man to know whether the Cross is the power and wisdom of God or not if he has never felt the ache and burden of his own sin? These things are spiritually tested, and a man who has no experimental knowledge of Christ, and who has never felt the sinfulness of sin, is as incompetent to pronounce judgment upon the Incarnation or the Atonement as a blind man would be to pronounce judgment on color or a deaf man on sound.—*J. D. Jones.*

Monday, 21st. *My God shall supply all your need, according to his riches in glory by Christ Jesus. Phil. iv. 19.*

Wants are my best riches, because I have

these supplied by Christ.—*Samuel Rutherford.*

Tuesday, 22nd. [*God*] . . . . *spared not his own Son, but delivered him up for us all. Rom. viii. 32.*

God loved Abraham so much that He spared his son, but He so loved the world that He did not spare His own Son, "but delivered him up for us all." On Mount Moriah there comes a voice from heaven: "Abraham! Abraham! spare thy son." Ah! there was no voice at Calvary, no cry from heaven then: "Spare Thy Son." He gave Him up freely for us all, the Innocent for the guilty, the Just for the unjust.—*D. L. Moody.*

Wednesday, 23rd. *Can the children of the bridechamber mourn, as long as the bridegroom is with them? Matt. ix. 15.*

Why have so many Christian men so little joy in their lives? Because they look for it in all sorts of wrong places, and seek to wring it out of all sorts of sapless and dry things. "Do men gather grapes of thorns?" If you put the berries of the thorn into the wine-press, will you get sweet sap out of them? That is what you are doing when you take gratified earthly affections, worldly competence, fulfilled ambitions, and put them into the press, and think that out of these you can squeeze the wine of gladness. No! No! Dry, and sapless, and juiceless, they all are. There is one thing that gives a man worthy, noble, eternal gladness, and that is the felt presence of the Bridegroom.—*Alexander Maclaren.*

Thursday, 24th. *Lo, I am with you alway. Matt. xxviii. 20.*

Jesus of Nazareth is something more than the Christ of history—a blessed memory; or the Christ of prophecy—a sublime hope. He is the Christ of to-day, and of every day, a living reality in our lives, a very present help in time of need. Faith lays hold upon Him as One Who is ever with us. He is the close Companion of our daily lives. We walk the hard hill-roads of life with burning hearts, because He bears us company. We pass through valleys or death-shades with fearless step, led by His invisible hand. In the glory of His presence, toil and pain are transfigured.—*James M. Campbell.*

Friday, 25th. *Unto you is born this day . . . . a Saviour, which is Christ the Lord. Luke ii. 11.*

Watching shepherds heard Redemption's song,
Bursting from angelic choral throng:
"Unto you, this holy natal morn,
In your city, Bethlehem, is born,
Jesus, Who is Saviour, Christ and Lord."

He is "Jesus," for, upon the tree,
He bore sin, to set the guilty free:
Free from load of penalty for sin,
Free from alien heart that hides within.
Christ and Lord, but *Saviour,* first of all.

"Christ": anointed of the Holy Ghost,
He hath shed His promised Pentecost:
Breathes God's Spirit into human hearts,
God's own nature graciously imparts.
Jesus, Saviour, Lord, is also *Christ.*

"Lord": He comes again, to reign as King;
Full redemption to His saints to bring:
Perfected, in body, spirit, soul,
All creation finally made whole.
Jesus, Saviour, Christ, at last is *Lord.*
—*A. T. Pierson.*

Saturday, 26th. *Thou shalt call his name JESUS. Matt. i. 21.*

It is the music with which the bells of heaven ring; a song in a word; an ocean for comprehension, although a drop for brevity; a matchless oratorio in two syllables; a gathering up of the hallelujahs of eternity in five letters.—*C. H. Spurgeon.*

Sunday, 27th. *It is finished. John xix. 30.*

There is intense joy in work when it is done, and well done. . . . . Our Lord drank deeply of this well of pleasure. The work He was doing was done perfectly at every stage; and it was work of the most beneficent and enduring kind. As He saw . . . . hour after hour receding into the past filled with its God-appointed work, He whispered to Himself: "My meat is to do the will of him that sent me, and to finish his work." And in the article of death, as He saw the last fold of the grand design unrolled, He passed out of the world with the cry on His lips: "It is finished." He uttered this cry as a soldier might do on a battlefield, who perceives, with the last effort of consciousness, that the struggle in which he has sacrificed his life has been a splendid victory. But the triumph and the reward of our Lord's work never come to an end; for still, as the results of what He did unfold them-

selves age after age, as His words sink deeper into the minds of men, as His influence changes the face of the world, and as heaven fills with those whom He has redeemed, "he shall see of the travail of his soul, and shall be satisfied."—*James Stalker.*

Monday, 28th. *Thou shalt love the* LORD *thy God with all thine heart, and with all thy soul, and with all thy might. Deut. vi. 5.*

The true measure of loving God is to love Him without measure.—*Selected.*

Tuesday, 29th. *He that believeth shall not make haste. Isa. xxviii. 16.*

"He that believeth shall not make haste," —or more literally, "shall not get into a fuss." He shall not get into a panic. He shall not fetch fears either from his yesterdays or his to-morrows. Concerning his yesterdays, faith says: "Thou hast beset me behind." Concerning his to-morrows, faith says: "Thou hast beset me before." Concerning the immediate day, faith says: "Thou hast laid thine hand upon me." That is enough: just to feel the presence of the guiding Hand.—*J. H. Jowett.*

Wednesday, 30th. *Let a man examine himself. 1 Cor. xi. 28.*

Are we to-day farther on in all goodness and strength than we were, say, ten years ago? Are we as impatient, as fretful, as resentful, as sensitive to all slight, neglect, and injury as we used to be? Or are we loftier in mind, larger in thought, fuller in charity, more hopeful regarding the worst, more Christlike? It is for each man to answer these questions for himself and to himself. We may lose great advantage if we make public confession about these things. Sometimes it is well to sit down at our own judgment seat, receive sentence, and quietly ponder it in a silence so deep as to be almost religious.—*Joseph Parker.*

Thursday, 31st. LORD, *make me to know mine end. Ps. xxxix. 4.*

Destination is a subject of perennial human interest. . . . . We cannot look at a river without wondering into what it flows. We cannot behold a steamer sailing out to sea without desiring to inquire to what port she is bound. We cannot see a fire-engine dash by us through the street without the question leaping into the mind: Where is it going? We cannot stand beside a cradle without asking: What will this child become? He would be a singular human being who could see the stream of humanity ever flowing into the grave without asking: Whither? . . . . What lies in front of us helps to make us what we are.—*Charles E. Jefferson.*

DEVOTIONAL STUDIES IN THE SUNDAY SCHOOL LESSONS.

Rev. F. B. Meyer, B.A., D.D.

THE GREAT COMMISSION.

(December 13, Matt. xxviii. 16-20; Luke xxiv. 36-49.)

Dec. 7. Matt. xxviii. 16-20.
Dec. 8. Luke xxiv. 36-49.
Dec. 9. John xxi. 1-14.
Dec. 10. 2 Tim. i. 1-14.
Dec. 11. 2 Tim. i. 15-ii. 13.
Dec. 12. 2 Tim. ii. 14-26.
Dec. 13. Eph. iv. 1-16.

Our Lord's heart was set, as soon as He had finished the great work of propitiation, on the evangelization of the world. On three separate occasions, at least, He reiterated His marching orders to the Church: on the evening of the first Easter Day (Luke xxiv. 50-53); in Galilee (Matt. xxviii. 16-20), and on the Mount of Olives (Acts i. 6-9). The one object for which the Church was constituted was to take up the work of announcing to all the world that God was in Christ reconciling it to Himself (2 Cor. v. 19).

THE EVENING OF EASTER DAY (Luke xxiv. 36-49). It is interesting to notice, in answer to certain exclusive claims made rather freely in the present day, that the Lord's appearance and words were not to the Apostolic band alone, but to others also, representing the rank and file of the Church. The two from Emmaus "found

the eleven gathered together, *and them that were with them.*" It was to all these that the first draft of the Great Commission was communicated.

The doors were shut where they were assembled, for fear of the Jews (John xx. 19), but such was the Lord's command over matter, that He could pass His body through the unopened door as easily as the scientist passes the X-rays through doors and human bodies. It may even be that the texture of His resurrection-body was of the same nature as the ether, which is achieving such wonders in the present day. And when He desired to convince them of His literal corporeity, it was equally easy to materialize His form still more substantially, so that they could handle its flesh and bones. Modern science is proclaiming that the basis of matter is spirit. The most substantial rocks are affirmed to be expressions of spiritual phenomena,—what then could be easier than for our Lord to modulate His physical body as it pleased Him?

Already during the afternoon, He had expounded to Cleopas and his friend, as they listened with burning hearts, "in all the scriptures the things concerning himself" (ver. 26, 27). Here He takes up and pursues the same theme. Dividing, according to Hebrew wont, the Old Testament into the threefold parts of the Law, the Prophets, and the Psalms, He pointed out the golden cord of Messianic reference which threaded them and made them one. "The testimony of Jesus is the spirit of prophecy" (Rev. xix. 10). But alongside of this appeal to their mind and memory ran the further illumination of the Divine Spirit. Their mind was opened, and through the open window was poured the light which makes manifest (Eph. v. 13).

Often during His earlier teaching our Lord had employed the word *must* (John iii. 14; Matt. xvi. 21; etc.). Here it comes again: the Christ *must* suffer. There was no alternative. The Scriptures laid this down as the inexorable law of His life. The cup could not pass from His lips, and the baptism must be endured. Because the Scriptures reflected an eternal fact,—the Lamb, Who had been "slain from the foundation of the world," must be slain in time. But notice that the rising from the dead was as inevitable as the dying (Ps. xvi. 9, 10; Isa. liii. 12; Hos. vi. 2). And note, that it was equally necessary that the proclamation of "repentance and remission of sins should be made in his name among all nations, beginning at Jerusalem."

Several particulars arrest our thoughts in these era-making words:

(1) Though the origin of the Gospel was distinctly Jewish, yet it did not partake of the exclusiveness so universally associated with Judaism. It resembled the corn-plant, which grows on every soil, and can be assimilated by every digestion. The gates of this New Jerusalem, which Jesus founded, stand open to all the four quarters of the world. All the nations were included in the original promise to Abram (Gen. xii. 3), and here that promise is redeemed.

(2) The first invitation was to be given in Jerusalem. To the Jew *first* (Matt. x. 5, 6; Mark vii. 27; Acts xiii. 46; Rom. i. 16). What vast comfort this provision of the Gospel for Jerusalem sinners carries with it! They had done grievous things against Christ, but they might be forgiven if only they would repent (Acts iii. 17, 19).

(3) His disciples were to be witnesses. The Greek word is "martyrs." So many of these witnesses in all ages have met with cruel deaths that the word has come to mean suffering unto blood. Originally, however, our Lord asked that His followers should bear their testimony of what they had known personally "of the Word of life" (1 John i. 1, 3).

(4) It is clear that before we can give our witness in any court where we have to stand—be it the workshop, or the salôn of society—we must be clothed with the power of the Holy Spirit. This was so with the Master, Who at His baptism received the enduement of power. This was so with the primitive Church on the Day of Pentecost. In the lives of God's greatest servants the same experience has always been accompanied by similar results. Why should not *we* claim "the promise of the Father"? (Acts i. 4.)

(5) It is clearly our duty, as represented in the group to which these words were first spoken, either to go ourselves or to help others go to the uttermost ends of the earth. There are three ways of obey-

ing the Master's earnest injunction: To go; to let go; to help to go. Every one of us should seek to be included in one of these classes. How many have gone forth to the mission fields of the world, who received the first call in the Bible class or the Sunday school!

The Commission Repeated in Galilee (Matt. xxviii. 16-20). Which *"the"* mountain was we cannot tell. It was probably convenient to the large group of disciples who had been gathered by our Lord's lifework. These are probably referred to in 1 Cor. xv. 6. All their doubts were dispersed by that interview, and many were living years after, when Paul addressed his letters to Corinth. He had probably conversed with several. Notice the *alls* of these great sentences: *"all* authority" (cf. Ps. ii. 8; Acts xiii. 33); *"all* nations" were to yield disciples (R. V.); they were to be taught to observe *"all* things" that the Master had commanded, both previous to His death, and afterwards (Acts i. 2); and He would be with them *"all* the days," (R. V. margin). What could be more reassuring?

Golden Text: *Matt. xxviii. 20.*

THE REIGN OF PEACE.

(December 20, Isa. xi. 1-10.)

Dec. 14. Isa. xi. 1-10.
Dec. 15. Isa. ix. 1-7.
Dec. 16. Ezek. xxxiv. 25-31.
Dec. 17. Ezek. xxxvi. 22-31.
Dec. 18. Isa. ii. 2-4; Micah iv. 1-5.
Dec. 19. Eph. ii. 11-22.
Dec. 20. Luke ii. 1-14.

After our experiences of these last months of the war fever, we who believe in peace, and plead for arbitration in settlement of all differences between man and man, whether in trade or in industrial and national disputes, might well be discouraged. And yet are there not a million arguments, in addition to those on which we have always relied, to support our contentions and our pleas? Every battlefield strewn with the dead, every hospital filled with the wounded, every desolated home, every widow and orphan child, the frightful ravage, rapine and misery, the terrible losses to the world's wealth and well-being,—all contribute additional weight to the reasons which commonsense and Christianity suggest. What words can better describe the case than to say *War is hell!*

But notwithstanding all, we still believe that the angels' song will be realized and that peace will ultimately reign on earth. But the Church and the Sunday school must wake up. It would be a shame indeed, if the Church were paralyzed and helpless, and it should be left to the ranks of labor, the socialist movement, or the financial disasters which war inflicts, to bring about that consummation to which prophecy, like this which we are studying, points. There is little doubt that if the Church were united and resolute it could guarantee the Peace of the World!

In this passage there are three main divisions: the anointing of our Lord for His ministry; the restoration of the lower creation to its original pattern, and the future glory of Israel.

The Anointing of Our Lord (ver. 2-5). Of course, He was born of the Holy Spirit (Luke i. 35), but His special anointing of the Divine Spirit took place at His baptism (Luke iii. 22; iv. 1, 14). This made Him the Christ, i.e., "the anointed." Probably the references to the sevenfold Spirit are founded on this passage (Rev. i. 4; iii. 1; iv. 5; v. 6). "The Spirit of the Lord" (ver. 2) is the central stem of the seven-branched candlestick. Notice how these qualities fit our Lord not only to help the individual, but to be the Judge of men.

Dr. George Adam Smith translates the first clause of ver. 3, thus: "He shall draw his breath in the fear of the Lord." This is an expressive reference to our Lord's sinlessness. *We* are compassed about with an atmosphere of sin. We cannot help breathing it in with every inhalation. But from this Christ was free. Of Him alone is it recorded, that, though living in the world, He was never infected by the world's evil. But draughts of this atmosphere are possible to us, also, to whom the Holy Spirit is granted. Recall some day, when, leaving your close room, you breasted the hills, and drew into opened lungs deep draughts of heaven's fresh air. What strength it gave your body, and with what a glow of happiness your mind was filled! In the most passion-infected air prayer will immediately bring a man into such an atmosphere of the spiritual world. Let us also ask that the Divine Spirit may not only regenerate our souls, but also com-

municate to us these great intellectual and moral faculties, so that even if we are not naturally clever, we may have imparted to us these invaluable aids to the right regimen of our life, and for our dealings with our fellow men.

The Earth (ver. 6-9). Isaiah, in many of his sublime forecasts of the future, and Paul, in Rom. viii., remind us that where Jesus rules the benefits of His reign will be shared by the brute and unintelligent creation. We can hardly enter into the terror with which the presence of wild beasts inspires the hearts of those natives or the colonists who are imperfectly prepared to withstand their onslaughts. Take, for instance, a man-eating tiger amid the villages of India! The extermination of wild beasts has been carried out so thoroughly in those parts which adjoin on modern civilization that we practically leave them out of our reckoning.

Tennyson says that Arthur *"slew* the beast and felled the forest." But Isaiah suggests another fashion of dealing with this grim problem. He says that the wild beasts shall be not exterminated but *tamed.* He even includes reptiles and lizards in the coming regeneration. Darwin attributes the savageness of beasts to the cruelty with which man has treated them. He says that quadrupeds and birds which have been seldom disturbed by man, dread him no more than the birds dread the cows or horses grazing in the fields. His details of the utter trustfulness of the beasts before they get to know us are very pathetic. If, on the other hand, we are kind and thoughtful, animals are willing to serve us with devoted fidelity. Think, for instance, of the marvelous results that association with kind and true owners has produced on our canine friends. If, then, men made after the image of Christ, men engirdled with faithfulness and righteousness, are to fill our world, what will not be the effect on the dumb creation?

But there is more than this. The Apostle tells us that the creation was made subject to vanity, not of its own will, but by reason of one who subjected it (Rom. viii. 20). Who can this be save the Prince of Evil, the spirit that works in children of disobedience? (Eph. ii. 2, 3.) The sin which has cursed our race, has also left its pall, its miasma, its stain, on this house of our habitation. The very atmosphere is heavy with the contagion of human sin. But when that is abolished by "the manifestation of the sons of God," the primeval curse will vanish and creation will once more break into song.

From ver. 6 and 8, what an appeal goes out to young people to remember that they should seek to engage the affection and study the well-being of the lower creation! To be unkind to them is to sin. To neglect them is to miss a great amount of simple pleasure. To understand and lead them is the prerogative of pure, loving, and childlike natures. What a blessed world it will be when the child leads the march, and when they will not hurt nor destroy in all God's world!

Israel (ver. 10). The prophets do not flinch from declaring the sins and impending doom of Israel, but with unswerving tenacity they insist on her ultimate glory. From the half-buried root of Jesse, David's father, would come the Messiah, around Whom the nations would throng as troops to a standard, and all the rest of human history would be resplendent with glory. That surely is nearer to-day than ever; and it is likely enough that this generation shall not pass without beholding the restoration of the ancient people of God to their land, their recognition of Christ as their Messiah, and the ingathering of the nations to Christianity through their endeavors.

Golden Text: *Isa. xi. 6.*

JESUS THE WORLD'S SAVIOUR AND KING.

(December 27, 2 Cor. v. 14-21.)

Dec. 21. Mark xiv. 1-25.
Dec. 22. Mark xiv. 32-42; Matt. xxvi. 14-25, 47-50; xxvii. 3-10.
Dec. 23. Matt. xxvi. 47-68; Gal. vi. 1-10.
Dec. 24. Mark xiv. 27-31, 53, 54, 66-72; Matt. xxvii. 11-31; Luke xxiii. 1-25.
Dec. 25. Isa. xi. 1-10.
Dec. 26. Mark xv. 21-41; Luke xxiii. 39-43; Mark xvi. 1-8; Matt. xxviii. 11-15.
Dec. 27. Matt. xxviii. 16-20; Luke xxiv. 36-53; Acts i. 1-11.

We have but one life to live, and it is most important that we make no mistake in disposing of it. This is specially the case with those who stand on its threshold. A mistake at the start will influence for evil all coming years. Whatever color is poured into the spring will tinge the stream.

The twist given to the ball from the thrower's hand will affect it as it reaches its goal. The Apostle's words are therefore for us all.

(1) *Life should be selfless.* "Not unto themselves." A self-centered life is invariably more or less unhappy. An only child, surrounded by a variety of toys and waited on by a retinue of servants, will become peevish, petulant and discontented, whilst another child, with the most meager resources, will be happy, if it shares them with another. King Solomon has recorded his own experiences of the misery of a self-centered life; and the Book of Ecclesiastes has afforded to all time the weary conclusions of a man who drank of every cup and died of thirst, after bearing witness to the vanity of a life that possesses everything the world can give, with the single exception of happiness. If we would be really happy, we must seek the happiness of others. This is not only our wisest policy, but our duty. Christ died that we might be delivered from the self-centered life, which is ours by nature, and become sharers with Him in that self-giving which is the secret of the blessedness of the blessed God. This was His own ideal; and none of the myriads who have adopted it at His suggestion and for His sake, have ever repented of their choice. Even people who do not wish to be identified as Christians describe themselves as altruists, i.e., as living for others.

(2) *Life should be devoted to Christ.* "Unto him, who for their sakes died and rose again." Paul's letter to Philemon illustrates this. He is pleading with his friend to take Onesimus, his runaway slave, into his service again; and after adducing many arguments, says, in effect: "You will remember, of course, and I need hardly remind you of it, that you owe me yourself" (Phile. 19). We owe ourselves, and all we have, to Christ (1 Cor. vi. 19, 20). We were dead in our trespasses and sins, but in His Cross we died to them, and we are required to live as those who have left the Cross forever behind them. We are alive from the dead, and as those who live in the power of His Resurrection, we are required to remember ever the claims that our Saviour has on us to live for Him. And in living for Him we naturally live for all the race represented in Him. We are hopelessly in His debt, but He bids us to pay what we can, as instalments, to all within our reach. We are therefore debtors to all men (Rom. i. 14).

There has been considerable discussion whether "the love of Christ" (ver. 14) means our love to Him or His to us. Probably both are true, and a third interpretation includes them both. Does not the love of Christ refer to that love "which is shed abroad in our hearts by the Holy Ghost"? (Rom. v. 5.) We love all with the love that Christ has to all. Let each of us give himself to Christ, asking Him to make the best investment possible of all we are and have. He is worthy of our faith. Though He was rich, for the sake of others He became poor.

(3) *Life thus given to Christ is absolutely changed.* Paul goes so far as to say that it is "a new creation" (ver. 17). It is as though the soul had heard God say: "Behold, I make all things new," and had entered the new heaven and the new earth from which sin, sorrow and death are banished forever (Rev. xxi. 1-4). After residence in a foreign land or after a long illness, as we once more visit familiar scenes, there is an exquisite novelty in everything. But the world is the same world; it is *we* who see it with new eyes. So to Paul, after his great experience, every man seemed to have a new value. He knew him no longer only as a man. Christ Himself seemed transfigured. The Apostle may have met Him during his college days at Jerusalem; but if so, that memory of the Master had been superseded by another and more glorious one. He was no longer the Man of Nazareth, but the Lord from heaven, Who sat at the right hand of God, and was to come in the glory of the Father to take His people to Himself. But all this alteration was due to the change which had passed over Paul himself.

(4) *This change originates in God,* "All things are of God." We must not think of Jesus as more loving than the Father. "God was in Christ," we are told in the next verses. In the person of His Son God has made the reconciliation. There was an antinomy to be adjusted between the attributes of Divine mercy and justice: and it was made right during that

strange conflict on Calvary, which culminated in the words: "My God, my God, why hast thou forsaken me?" *Then* judgment and mercy met together, righteousness and peace kissed each other (Ps. lxxxv. 10). The obstacle which God's justice opposed to the exercise of God's mercy was overcome. The demands of a just but broken law were met, and no obstacle is now in the way of God's receiving to His bosom everyone who will come. Of course, we may *contract out* by refusing Jesus (John iii. 18, 19). But in that case, it is not the *sin* question, but the *Son* question, that has to be settled, at the Judgment bar. The non-Christian races are probably being tested and dealt with on the basis of such light as they obtained through nature or conscience (Rom. i. 20; ii. 12-16). And they should be informed as soon as possible, that Jesus is the propitiation for the sins of the whole world (1 John ii. 2).

(5) *The new life should reveal itself in our proclamation of this Gospel.* An ambassador is highly privileged. He represents his Government. All that he says or does or is is accepted as expressive of the nation he represents. Its interests are in his keeping. He dare not act as others, lest he compromise national interests. So we are sent among men to represent the great King; and it is our first duty to plead His cause and push the interests of His Kingdom. It is almost too wonderful to believe that God stands behind us, and beseeches men by our instrumentality to be reconciled. He is reconciled and holds out His hand. Will men accept it?

It is in this manner that we shall make Jesus King. But how can we do this great work unless we fully appreciate in our own hearts that God does not impute to us our sins? As Jesus was reckoned as sin, so are we reckoned as righteous in Him. That righteousness is *imputed* to our faith, at the first moment of believing, and it is *imparted,* in growing radiance and strength, by the work of the Holy Spirit Who dwells within.

GOLDEN TEXT: *Gal. vi. 14.*

GOD'S PATIENCE WITH ISRAEL.

(January 3, Judges ii. 7-19.)

Dec. 28. Judg. ii. 7-19.
Dec. 29. Judg. ii. 20-iii. 6.
Dec. 30. Judg. iii. 7-23.
Dec. 31. Ps. cxlv. 8-21.
Jan. 1. Ps. ciii. 1-14.
Jan. 2. Hos. xi. 1-11.
Jan. 3. Ex. xv. 1-13.

Ver. 7-10. This paragraph may be regarded as a general introduction to this most interesting Book, which covers about 450 years of Israel's history (Acts xiii. 20). Joshua's face and figure are the appropriate frontispiece. He had asked for this specific portion in the hill country of Ephraim (Josh. xix. 49, 50). It bore the beautiful name of "the portion toward the sunrising," as though it caught the first glint of the dawn. There the veteran enjoyed a well-earned rest. And how often the younger generation must have gathered around to hear him describe the scenes of Egyptian bondage, of the exodus, and of the desert march. Only Caleb and he could speak of these things at first-hand. What must it not have been to hear these two talk of the wonderful past! Surely it was with very sad hearts that all Israel gathered to bear him to his grave, and paid their loving tribute to his incalculable services in bringing them to the land and superintending their settlement. But the best epitaph of all was "Joshua, ... the servant of the LORD" (cf. Heb. iv. 8, marg.).

The elders, who outlived him, perpetuated the beneficent influence of his life. They had known all the great work of the Lord, which he wrought for Israel. They could recount the defeat at Ai, and how in the valley of Achor God opened a door of hope. They had seen the lingering afterglow of that memorable day when Israel pursued the five southern kings down the long descent of Beth-horon. Even in their late age they could never forget the blast of the rams' horns and the crash of the falling walls, when Jericho was laid open to the entrance of their army. And as they listened, Israel dreaded to turn away from Jehovah. Whatever might be the blandishments of idolatry, what fascination could it have when they were brought face to face with the favor which Jehovah had showed to His people? See Ps. cvi. (of which verses 35 to 46 should be specially studied) as giving the Psalmist's description of the times of the Judges. *Here* we have the prose of the history, *there* the minstrel sets it to song.

Finally, however, "*all* that generation were gathered unto their fathers." It is a touching description of death! The reference is not only to burial, but to that great gathering of holy souls, to which the Apostle refers as the great "cloud of witnesses" (Heb. xii. 1), and which, in ever augmenting numbers, is assembling around our Lord, waiting for the signal of His Advent to our earth (cf. Gen. xxv. 8; xxxv. 29; xlix. 29, 33; Jude 14, 15). Let us so live that we may be gathered home at last to stand with our own in that blessed and mighty congregation! (Dan. xii. 13.) Might not this be a very appropriate resolve and vow on this first Sunday of the New Year!

When these veteran witnesses had one after another passed away, the next generation, which immediately succeeded, seems to have grievously relapsed into idolatry. This could not have happened if only family religion had been insisted on, as Moses enjoined (Deut. vi. 4-25). The family is the keystone of the state. Failure in the home must inevitably eventuate in disaster to the commonwealth.

The Apostasy of Israel (ver. 11-13). "They forsook the Lord, ... and followed . . . . the gods of the people . . . . round about." Baal stood for the sun, with its productive and life-giving energy; Ashtaroth for the moon. The worship of these deities was associated with the vilest cruelty and immorality (Ps. cvi. 34-39; Lev. xviii. 24-28). The evil grew from bad to worse, always increasing in virulence and depravity (ver. 19). Yet, *we* cannot judge them, for the present generation has witnessed a large amount of similar apostasy. There has been of late a great forsaking of the Lord God of our fathers, on each side of the Atlantic. If we study the history of the Puritans, Pilgrim fathers, or Huguenots, of the early Methodists or Quakers, we shall be able to realize how far we, their children, have gone astray. The churches have been deserted; the automobile is in our time what the family pew was in the old time; dress, pleasure, extravagance, and frivolity have been the deities to which society has bowed down, and at whose shrine the children of this generation have worshiped.

The Divine Judgments (ver. 14, 15). What graphic and awful words! His anger was kindled, like a fire in stubble, on the prairie or the forest. His hand was against them for evil whithersoever they went out. He sold them into the hands of enemies and spoilers, as though they were a worthless rabble of slaves for whom He had no further use, and was content to let their enemies do their will. The fact is that such sins as Israel practiced, demoralized and weakened them in mind and body. It is the sad and constant teaching of history, that when the morals of a nation become debased, their sins at once cut the sinews and paralyze the muscles of national efficiency. The hardy sons of the mountains, comparatively pure through the necessary rigors of their lot, pour down on the natives of the plains who have become enervated in the climate and demoralized by its luxurious abundance, and are unable to withstand the onset. But, in time, the newcomers suffer the same fate as those whom they dispossessed. So it was with Israel. They had conquered when they were pure and good; they were conquered when they renounced their ancient faith.

But the lesson for us all is most urgent and searching. May not the enervated children of modern civilization have some stern experiences before them, when the vast populations of Asia and Slavonia have learnt their power! The *personal* reference in all this is that defeat and disaster must befall any of us who are not perfect, i.e., whole-hearted, before God.

God's Infinite Mercy (ver. 16-19). Let all backsliders take comfort from this Book! How many times God delivered His people, when they were brought low and turned to Him (Ps. cvi. 43-46)! He raised up judges, through whom He sent His saving help. It was as though He could not bear to hear their groanings (ver. 18). Let us believe that God yearns over us with the tenderest pity, even when He chastens us for our sins. If we repent He forgives them, puts them away, and stands between us and the consequences. We cannot weary Him out! His love will never let us go! Not until seven times, but to seventy times seven will He redeem our life from destruction.

Golden Text: *Hos. xiv. 4.*

ILLUSTRATIVE HINTS AND HELPS.

Ida Q. Moulton.

Proverbs ii. 1 to 12.

"One minute of keeping your mouth shut is worth an hour's explanations."

"For every evil under the sun
There is a remedy or there is none;
If there is one, try to find it,
If there is none, never mind it."

"Your own faults, and by the same token your own virtues, too, it would seem, are those which you most vehemently accuse, or praise, in others."

"No man is born into the world whose work is not born with him; there is always work, and tools to work withal, for those who will."

"One ought never to speak of the faults of one's friends; it mutilates them, they can never be the same afterwards."

"A good many people are waiting for their ships to come in, when the fact is the ships were never launched."

"It is better to say: 'This one thing I do' than to say: 'These forty things I dabble in.'"

"Many men owe the grandeur of their lives to their tremendous difficulties."

"The man of one book is always formidable; but when that one book is the Bible, he is irresistible."

"We are all too apt to go to prayer, not to ascertain the will of God, but to ask Him to do that on which we have fully set our minds."

"As ships meet at sea,—a moment together, when words of greeting must be spoken, and then away upon the deep,—so men meet in this world; and I think we should cross no man's path without hailing him, and, if he needs, give him supplies."

"Don't look for all your blessings in the skies or you might stumble over those already at your feet."

"Hast thou been faithful to the truth and right?
Hast helped to make another's burden light?
Art thou a better man than yesternight?"

"Earth for work, heaven for wages; this life for battle, another for the crown; time for employment, eternity for enjoyment."

"'Tis just to be and do and dare
Nor lose our faith and 'vim';
And do the task that's nearest us
And leave results to Him.
Although the task is not *the* one,
Which we would like to do,
It leads to others farther on,
Which now are out of view."

Philippians ii. 1 to 11.

"'Go, break to the needy sweet charity's bread,
For giving is living,' the angel said.
'And must I be giving again and again?'
My peevish and pitiless answer ran.
'Oh, no!' said the angel, piercing me through,
'Just give till the Master stops giving to you.'"

Then

"Give of your best to the Master
Give Him first place in your heart;
Give Him first place in your service,
Consecrate every part,"

for in no other way can you lead a life of unselfishness.

* * * * *

You will recall the story of the Gileadites who posted sentries at the fords of the River Jordan and submitted all comers to a test. The Ephraimites were easily detected because they could not pronounce the word "Shibboleth." Ever since, the word Shibboleth has been a synonym for a crucial test. The Shibboleth of Christian living is what we are willing to give and do for others.

* * * * *

A tourist tells how she heard in Japan a bird which seemed to have for its sole note: Me! Me! Me! Her party called it "the Me bird." One does not have to travel very far abroad to find the "Me" humans. Such are **h**-ungry for praise, **u**-ngrateful, **m**-orose, **a**-lways acting from a selfish standpoint, **n**-ever feeling any obligation to others, **s**-imply considering the universe made for themselves alone. How like "the Me bird" of Japan we poor humans are!

"How much we take, how little give!
Yet every life is meant
To help all lives; each man should live
For all men's betterment."

* * * * *

Once when Frances E. Willard was delivering an address she compared the work of temperance societies to the dykes of Holland. After her address a sailor boy went up to her and said: "Miss, I'm nothing in the world but a cobblestone, but put me in the wall anywhere and I'll stick." This reminds us of One Who "took upon him the form of a servant, ... humbled himself, ... and became obedient unto death, even the death of the cross." O for more of this unselfish cobblestone Christianity!

Psalm xc. 1 to 17.

A—ct well your part.

Happy—may you be!

"Happy as the birds
That lift their songs when sunshine fills the air,
For God is love, and love is everywhere!"

New—life to you, my dear friends. Remember He Who is the life and soul of the universe will always be near to make all things plain.

Year—of time, tasks and love. These sum up life.

To—your own heart be true, for you are building up your own eternity.

You—fathers and mothers, with your burdens and blessings;

You—brothers and sisters, with your opportunities and gifts;

You—children, with your enthusiasm and consecration. May this year be the best of all!

All—of you must live if it be His will.

"And never, I believe, on all the way
Will burdens bear so deep,
Or pathways lie so threatening and so steep,
But we can go, if, by God's power,
We only bear the burden of the hour."

* * * * *

A noted writer once said her life was revolutionized by this sentence: "It is possible for every one of you to live in *the year one,* if you want to." *The year one* is the "little inch of time we call the present." It lies between the burden-loaded yesterday and the "trouble-lender," to-morrow. And what is life, dear friends, but taking care of that "inch of time" to the best of our ability?

* * * * *

"Don't tell me what your professor used to tell you," said a famous teacher of music to a new pupil, imperatively. "Forget you ever had a teacher. I am about to introduce you to the piano. Please consider that you never saw one before. Ah, we shall make progress when you have forgotten enough." The hopes of the New Year will never be fulfilled, its promises never realized, or its goals reached unless we break with the old year, and cease recalling its mistakes and sins.

Matthew x. 32 to 39.

"I will not take sides." It is unavoidable. "He that is not with me is against me."

"I don't like to confess Christ openly." What is the difference between a secret confession and a denial? . . . . "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

"I'm afraid of what people will say." Dear heart, don't you know God can shut people's mouths as easily as lions'? Then "be not afraid, ... for I, the LORD thy God, am with thee whithersoever thou goest."

* * * * *

"WHAT think ye of Christ?" *"He shall save his people from their sins."*

"What THINK ye of Christ?" *"I determined not to know anything among you, save Jesus Christ, and him crucified."*

"What think YE of Christ?" *"To me to live is Christ."*

"What think ye of CHRIST?" *"Of a truth thou art the Son of God."*

"Lord, be it mine to speak Thy name so well
Into the ears of men, that they shall wait,
With perfect confidence, the opening gate
Of my outgoing life, and feel the spell
Of realized confession, and discern
Some trace of Thee to make their own hearts burn."

* * * * *

Christ's *countrymen* said: "Only the carpenter's son."

The chief priests and scribes said: "Away with this man."

The multitude called Him "a gluttonous man and a winebibber."

Judas admitted that he had "betrayed innocent blood."

The centurion testified that He was "a righteous man."

Pilate called him a "just person," and found "no fault in him."

Pilate's wife also said He was "a just man."

Herod found in Him "nothing worthy of death."

The thief declared: "He hath done nothing amiss."

But *Peter* said: "Thou art the Christ, the Son of the living God," while *Thomas* exclaimed: "My Lord and my God."

"Let the redeemed of the LORD say so." Say what? "*My* Lord and *my* God."

* * * * *

Baron von Welz, who renounced his title and estates, and went as a missionary to Dutch Guiana where he filled a lonely grave, said as he gave up his title: "What to me is the title 'well-born' when I am born again in Christ? What to me is the title 'lord' when I desire to be a servant of Christ? What is it to me to be called 'your grace' when I have need of God's grace, help and succor? All these vanities I will away with, and all else I will lay at the feet of Jesus, my dearest Lord, that I may have no hindrance in serving Him aright."

BIBLE NOTES FOR DAILY DEVOTIONS.

DECEMBER, 1914.

Tuesday, 1st. Gen. xli. 53-57. (Cf. xlvii. 13-26.)

Famines in Egypt are caused by the failure of those periodic rains of the Abyssinian highlands which swell the waters of the Blue Nile, and cause the Lower Nile to overflow and fertilize the plains of the Egyptian Delta. The rise of the water commences at midsummer, and continues for three or four months. When the water subsides they sow their corn, and reap the crop in the following spring. So it is in our day, as it was in Joseph's. And so rarely did a drought in the Levant extend to Abyssinia, that the Levantine peoples made sure of finding corn in Egypt when their own harvests failed. This explains the concourse of foreign traders of whom we here read: "All countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands." During the first year of the famine, the native Egyptians had the abundant stores of their previous harvest: "in all the land of Egypt there was bread." But they seem to have made no private provision for more than one year in advance as usual—either disbelieving Joseph's prediction, or tempted to part with their surplus by the high prices which it commanded. So "when all the land of Egypt was famished, the people cried to Pharaoh for bread."—*J. P. Norris.*

"The dearth was in all lands," that is, all that depended on the Nile Valley for sustenance—countries proximate to Egypt, such as other parts of Africa, Arabia, Palestine, and Syria. The Nile Valley was anciently the granary of the world to these countries, and a famine caused by scarcity of rain would lead them to Egypt, where the great river had more perennial fountains of supply.—*A. T. Pierson.*

One of the most touching memorials of the famine with which Joseph had to deal is found in a sepulchral inscription in Arabia. A flood of rain laid bare a tomb in which lay a woman having on her person a profusion of jewels which represented a very large value. At her head stood a coffer filled with treasure, and a tablet with this inscription: "In Thy name, O God, the God of Himyar, I, Tayar, the daughter of Dzu Shefar, sent my steward to Joseph, and he delaying to return to me, I sent my handmaid with a measure of silver to bring me back a measure of flour; and not being able to procure it, I sent her with a measure of gold; and not being able to procure it, I sent her with a measure of pearls; and not being able to procure it, I commanded them to be ground; and finding no profit in them, I am shut up here." If this inscription is genuine—and there seems no reason to call it in question—it shows that there is no exaggeration in the statement of our narrator that the famine was very grievous in other lands as well as in Egypt.—*Marcus Dods.*

Egypt's indebtedness to Joseph was .... twofold. In the first place, he succeeded in doing what many strong governments have failed to do: he enabled a large population to survive a long and severe famine. Even with all modern facilities for transport and for making the abundance of remote countries available for times of scarcity, it has not always been found possible to save our own fellow-subjects from starvation .... But besides being indebted to Joseph for their preservation, the Egyptians owed to him an extension of their influence; for, as all the lands round about became dependent on Egypt for provision, they must have contracted a respect for the Egyptian administration. They must also have added greatly to Egypt's wealth, and during those years of constant traffic many commercial connections must have been formed which in future years would be of untold value to Egypt.—*Marcus Dods.*

Wednesday, 2nd. Gen. xlii. 1-6. (Cf. Acts vii. 11, 12.)

Abraham, Isaac, and Jacob were all driven to Egypt by famine.—*F. W. Robertson.*

It was the will of God that Jacob should go down with his whole family to the land of Egypt, where his seed were to be oppressed till the time of their glorious deliverance; and considering the patriarch's great age and his hereditary attachment to the land of promise, we can see that under the influence of *ordinary* motives he would not have been induced to leave it. But it did not come within the plan of the Divine proceedings to exercise any force upon Jacob's will. Whatever he did, he was to do it freely and rationally. Precisely such a train of events as that here related was adapted, as everyone can see, with infinite wisdom to bring about the designed result.—*George Bush.*

Jacob, the man who had wrestled through life and bent all things to his will, cannot put up with the helpless dejection of this troop of strong men, who have no wit to devise an escape for themselves, and no resolution to enforce upon the others any device that may occur to them. Waiting still like children for someone else to help them, having strength to endure but no strength to undertake the responsibility of advising in an emergency, they are roused by their father, who has been eyeing this condition of theirs with some curiosity and with some contempt, and now breaks in upon it with his "Why look ye one upon another?" It is the old Jacob, full of re-

sources, prompt and imperturbable, equal to every turn of fortune, and never knowing how to yield.—*Marcus Dods.*

"Corn in Egypt!" Some words are histories. Some words are sharper than drawn swords. Egypt was a keen double-edged weapon that went right into the very hearts of the men whom Jacob sought to stimulate. . . . . This law of association is constantly operating among men. A word will bring up the memories of a lifetime. You had only to say to ten great-boned men in the house of Jacob—and say it in a whisper —"Egypt!" and you would shake every man to the very center and core of his being. . . . . Yes, it is a terrible thing to have done evil! It comes up again upon you from ten thousand points. It lays hold of you, and holds you in humiliating captivity, and defies you to be happy.—*Joseph Parker.*

And now Joseph's brethren go to buy of him whom they had sold; and bow their knees to him for relief, who had bowed to them before for his own life. His age, his habit, the place, the language, kept Joseph from their knowledge; neither had they called off their minds from their folds, to inquire of matters of foreign state, or to hear that a Hebrew was advanced to the highest honor of Egypt.—*Bishop Hall.*

That dream of the sheaves of his brethren making obeisance to his sheaf proved a curiously exact prophecy, for it was in a matter of harvested grain that this first act of fulfilment came to pass. As suppliants for corn, their scanty sheaves of famine-stricken fields in Canaan bowed to his superior sheaf of plenty in Egypt. As the dream was a parable of the harvest field, so was its fulfilment.—*A. T. Pierson.*

Thursday, 3rd. Gen. xlii. 7-17.

It is evident from the whole narrative that there was no harshness or revenge on the part of Joseph; but knowing as he did from personal experience what sort of persons his brethren were, and the just grounds their former conduct afforded for fearing what they might do to Benjamin and their old father, his intention was to put them effectually to the proof, to bring them to repentance and the confession of their offense, and, as the instrument of Divine Providence, to work out the good of his family, by making them feel in a very sensible way the wrong they had committed.

Joseph was seventeen years old at his departure from Canaan, and had now reached the age of at least thirty-seven. His dress of Egyptian fashion, and which betokened his distinguished rank; his conversing with them by an interpreter; his high position and dignity in Egypt, of which, in spite of his dreams, none of his brethren seem ever to have had the least idea;—all serve to account for their not recognizing him; and whereas they, arriving from Canaan, speaking their mother-tongue, and having all reached to man's estate before his departure, were easily recognized by Joseph.—*C. G. Barth.*

It might well be suspected that they were "spies," especially if the time usually assumed for their visit—that of the dynasty of the shepherd kings—be correct. For this dynasty, we are told by Manetho, was ever in fear of invasion from the then powerful Assyrians; and Josephus says that on that account they fortified the eastern side of Egypt. Hence, men arriving from Asia, and especially Jacob's sons, who from their Chaldaic origin were more like the Eastern Semitic peoples than Canaanites, might well arouse suspicion as to their being Assyrian spies.

"The nakedness of the land" may well refer to its being easily accessible, having fewer strong places than other countries.—*Henry Alford.*

"We are all one man's sons." We do not belong to different tribes, and it is not likely that one family would make a hostile attempt upon a kingdom. It is on the *proof* of this that Joseph puts them (ver. 15) in obliging them to leave one as a hostage, and insisting on their bringing their remaining brother; so that he took exactly the precautions to detect them, as if he had had no acquaintance with them and had every reason to be suspicious.—*Adam Clarke.*

"One is not," so they spoke of Joseph. . . . . For twenty years they had heard nothing of him, and concluded that he was dead. Reuben, further on, speaking in all soberness, implies that they really thought him dead: "Therefore, behold, also his *blood* is required."—*J. P. Norris.*

Fully alive to the elements of disorder and violence that once existed among them, and having had no opportunity of ascertaining whether they were now altered, there was no course open but that which he adopted of endeavoring in some unobserved way to discover whether twenty years had wrought any change in them. For effecting this object he fell on the expedient of imprisoning them, on pretense of their being spies. This served the double purpose of detaining them until he should have made up his mind as to the best means of dealing with them, and of securing their retention under his eye until some display of character might sufficiently certify him of their state of mind.—*Marcus Dods.*

Friday, 4th. Gen. xlii. 18-24.

So new an experience to these free dwellers in tents as imprisonment under grim Egyptian guards worked wonders in them. . . . . The similarity of their position to that in which they had placed their brother stimulates and assists their conscience. Joseph, in the anguish of his soul, had protested his innocence, but they had not listened; and now their own protestations are treated as idle wind by this Egyptian. Their own feelings, representing to them what they had caused Joseph to suffer,

stir a keener sense of their guilt than they seem ever before to have reached. Under this new light they see their sin more clearly, and are humbled by the distress into which it has brought them.

When Joseph sees this, his heart warms to them. . . . . He sees they would for the moment deal differently with him had they the opportunity, and would welcome no one more heartily than himself, whose coming among them had once so exasperated them. Himself keen in his affections, he is deeply moved, and his eyes fill with tears as he witnesses their emotion and grief on his account. Fain would he relieve them from their remorse and apprehension. Why, then, does he forbear? Why does he not at this juncture disclose himself? It has been satisfactorily proved that his brethren counted their sale of him the great crime of their life. . . . . Was not this, then, security enough that they would never again perpetrate a crime of like atrocity? Every man who has . . . . observed the history of sin in himself, will say that most certainly it was quite insufficient security against their ever again doing the like. Evidence that a man is conscious of his sin, and, while suffering from its consequences, feels deeply its guilt, is not evidence that his character is altered. . . . . These men, then, had to give evidence that they not only saw, and in some sense repented of, their sin, but also that they had got rid of the evil passion which had led to it.—*Marcus Dods.*

The human soul itself contains within itself all the necessary elements of retributive penalty. Here is nothing but *memory, conscience and reason,* yet what an exhibition and illustration of the self-retributive power of sin! Memory: "We saw the anguish." Conscience: "We are verily guilty." Reason: "Therefore is this distress come upon us." Let a soul go into the future state with a memory to recall, a conscience to accuse, and a reason to justify penalty as deserved, and what more is necessary to hell?—*A. T. Pierson.*

All this . . . . was in the hearing of Joseph. Joseph heard them say that he was their "brother." They used to call him "dreamer." He heard them say "the child,"—tenderly. Once they mocked him. He heard them speak in subdued, gentle tones. He remembers the time when their harsh, grating voices sent a terror through his flesh and blood, and when he was sold off to traveling merchantmen. . . . . He would never have known his brethren but for this terrible process.—*Joseph Parker.*

Why he chose Simeon is not indicated. Perhaps—not to say probably—he was the leading spirit in the cruel scenes [enacted] years before. . . . . However this may be, he was the eldest after Reuben; and Reuben, though a coarse, rough nature, was on the side of mercy toward the abused Joseph. Simeon, therefore, is chosen for the hostage, to be kept in close confinement while the rest are dismissed to go home.—*Henry Cowles.*

Saturday, 5th. Gen. xlii. 25-38.

See the possibility of *mercies* being turned into judgments! . . . . Naturally, one would have said that when the men saw their money in the sacks, saw that it had been planned, that it was not an accidental thing,—being in one sack and not in another, but being in every man's sack; when they saw order, regularity, scheme in the whole thing,—they might have said: "We are glad. We have been kindly and nobly treated by the men of Egypt. We are thankful for their consideration." Yet, when they saw the money, they would not have been more surprised if a scorpion had erected itself out of a sack and aimed to strike them in the face.—*Joseph Parker.*

"What is this that God hath done unto us?" Overlooking second causes, they attribute directly to the judgments of God what had now befallen them. It seemed to them that He was still pursuing them in a mysterious way, and with a design to require their brother's blood at their hand.—*George Bush.*

"All these things are against me!" Was Paul thinking of Jacob when he wrote those exactly contrary words: "We know that all things work together for good" (Rom. viii. 28)? These are the two aspects of the same events—what to *sight* conspire to work harm, to *faith* combine to work good. While Jacob was lamenting despairingly his merciless fate, all his seeming calamities were mercies in disguise. The lost Joseph was the living deliverer; the lost Simeon was to be restored; the very demand for Benjamin was to be the preparation for the full revelation of God's providential design.—*A. T. Pierson.*

Instead of being *against* him, all these things were for him; and by all these means was the merciful God working for the preservation of himself and his family, and the fulfilment of His ancient promise that the posterity of Abraham should be "as the stars of heaven for multitude."—*Adam Clarke.*

Notwithstanding all the promises he had received from the God of Bethel, Jacob's heart sank under the weight of this complicated distress; and in his infirmity he pronounced against himself and against the faithfulness of God: "All these things are against me." How could any circumstance be against a good man to whom it was secured by covenant that all things should work together for his good? . . . . But how glorious did the providence of God appear to Jacob when he lay infolded in the arms of his Joseph! What a sufficient explanation was that of the mysterious dealings of his Heavenly Father! We shall not all see such full explanations in this life, but we shall all see them. When the whole skein of providence is unfolded, all will appear as those

mysterious events did to Jacob when he met with his long-lost son. Love,—the love of God, the love of Jesus,—will appear to have animated the whole machine of government and to have moved every wheel. And ten thousand voices which once pronounced: "All these things are against me," will shout and sing: "Hosanna to Him Who made my tears to flow. Everlasting thanks to a Father's care for the furnace in which I was purified for glory. Alleluia."—*E. D. Griffin.*

Sunday, 6th. Gen. xliii. 1-10.

Famine again compels the patriarch to send his sons to buy corn, and to yield to the imperious demand for Benjamin to accompany them. Reuben had already offered his two sons as security for Benjamin's return; and now Judah offers himself to be responsible for his safety.—*A. T. Pierson.*

The pressure of famine is again upon the encampment in Hebron; and Jacob says to his sons: "Go again, buy us a little food." This is what his sons have waited for. Judah comes now to the front, and manifests the highest wisdom and the greatest consideration for all parties concerned. He reminded his father that it would be only making matters worse for them if they should return to Egypt without Benjamin, since that would be interpreted by the Egyptian lord as an evidence that they had spoken untruly on their former visit, and would probably end in the imprisonment of them all, along with Simeon; so that, as the result, he would have neither food nor sons, save Benjamin only. And when his father asked why they had told the great man that they had another brother, he defended their conduct by describing how the information had been forced out of them by the accusation that they were spies, and by the repeated interrogations of their questioner, consequent upon their statement that they were all sons of one man. There was no resisting the force of his words when he asked: "Could we certainly know that he would say, 'Bring your brother down'?" But the power of his appeal was strengthened when with a noble spirit of self-sacrifice he offered himself as surety for the safety of Benjamin.—*W. M. Taylor.*

"The lad." Benjamin was now at least thirty years of age; and had children of his own, yet he is here called a "lad," because he was the youngest of all the sons of Jacob, and, in the lack of Joseph, the favorite of his aged father.—*George Bush.*

Joseph was a man of consummate wisdom. Few men have ever lived who understood human nature better than he, or could plan better for a given effect. Consequently we shall not miss greatly if we infer his design from the actual effect. When we see what he accomplished, we are reasonably safe in saying: This is what he aimed to do.—*Henry Cowles.*

Monday, 7th. Gen. xliii. 11-14.

It is touching to watch Jacob's feeble attempts to ward off the wrath of the dreaded Egyptian. It was a famine year, and there would be scarcity of the luxuries which were usually exported from the East to Egypt. Let them, then, take a present of such dainties to the Egyptian—"a little balm, and a little honey, spices, and myrrh, nuts, and almonds." As for the money which had been put back into their sacks, it might have been "an oversight"; let them take it again with them, along with the price of what corn they were now to purchase.—*Alfred Edersheim.*

All the old characteristics of Jacob manifest themselves in this story. He would send a present and so appease the man. If things were against him, he did not lose confidence in his ability to manipulate them to his own advantage. Was he not all unconsciously revealing himself in this perpetual method of his when attempting to deal with men? He always seems to have thought that the great end was to gain something, and evidently it is in this case that the Egyptian governor may be bribed into complacency.—*G. Campbell Morgan.*

Jacob's warm-heartedness has . . . . . survived the chills and shocks of a long lifetime. He clings now to Benjamin as once he clung to Joseph. And as he had wrought for Rachel fourteen years, and the love he bare to her made them seem but a few days, so for twenty years now had he remembered Joseph who had inherited this love, and he shows by his frequent reference to him that he was keeping his word and going down to the grave mourning for his son. To such a man it must have been a severe trial indeed to be left alone in his tents, deprived of all his twelve sons; and we hear his old faith in God steadying the voice that yet trembles with emotion as he says: "If I be bereaved of my children, I am bereaved." It was a trial, not indeed so painful as that of Abraham when he lifted the knife over the life of his only son; but it was so similar to it as inevitably to suggest it to the mind. Jacob also had to yield up all his children, and to feel, as he sat solitary in his tent, how utterly dependent upon God he was for their restoration; that it was not he but God alone Who could build the house of Israel.—*Marcus Dods.*

"God Almighty" (*El Shaddai*). Jacob here uses that name of the Most High, by which He made Himself known to Abraham, and afterward renewed His covenant with Jacob himself. Hereby he calls to mind the promise of protection to himself and his house, as well as the power of Him Who had promised.—*E. Harold Browne.*

Tuesday, 8th. Gen. xliii. 15-25.

It has been objected here that the narrator must be in error in representing Joseph as giving orders for the slaughter of animals for food, since that must have

been contrary to the customs of the Egyptians; but Wilkinson, in describing preparations for dinner, says: "an ox, kid, wild goat, gazelle, or oryx, and a quantity of geese, widgeons, quails, or other birds, were obtained for the occasion"; and Kalisch alleges that "though there was scarcely an animal which was not held sacred in some province, there was, perhaps, with the only exception of the cow, none which was not eaten in other parts of the land"; so that the description here is in perfect harmony with what we now know to have been the habit of the people.—*W. M. Taylor.*

Verisimilitude stamps the story with indisputable truth: the fear of these brethren, as they were brought into Joseph's house, lest the palace prove a court of accusation and, as in Venice, with a passage-way across a "bridge of sighs" to a prison; their timid confession to the steward that they might, if possible, win him over to their side—all so natural!—*A. T. Pierson.*

One cannot but marvel at the spirit manifested by this servant. He seems, indeed, to have been taken by his master into his confidence for the occasion, and the words which he uses would indicate either that Joseph had told him precisely what to say, or that he was himself, under the influence and example of Joseph, a believer in Jehovah; for thus he speaks: "Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money." Surely now, therefore, they would be set at rest, for was not this an answer to their father's prayer: "God Almighty give you mercy before the man"? That impression would be deepened when they saw that the steward treated them as his master's guests, and gave them water for their feet and provender for their asses, telling them at the same time that they should eat bread there. . . . .

Their accusing consciences represented everything to them through a disheartening medium. Yet according to the prevailing custom of the East, the very fact that they had been invited to Joseph's table was in itself an encouraging circumstance.—*W. M. Taylor.*

This device of bringing them "home" and feasting them gave Joseph opportunity for testing their feelings towards Benjamin; it allowed them a chance of recognizing their brother; and it used them to his love as mingled and contrasted with his severity. Joseph wished to produce these three effects; but I scarcely think he intended another effect, which, however, was the first—the reawakening of their fears. It was God Who intended that.—*A. M. Symington.*

Wednesday, 9th. Gen. xliii. 26-34.

As this "present" came from Jacob by the hand of his sons, Joseph's dream might now be considered as verified, that the sun, moon, and eleven stars did obeisance to him. When his brethren bowed down themselves to the earth before him, they humbly solicited his favor for their father as well as for themselves.—*George Bush.*

"My son." Benjamin was only seven years younger than Joseph—therefore thirty-two years old. This term is rather the kind expression of a superior, than any allusion to Benjamin's youth.—*Otto von Gerlach.*

That the brethren of Joseph were seated according to their age must have increased the mystery which they felt hanging about their relation to him. . . . . But the remarkable distinction bestowed on Benjamin must have appeared to them even more strange and important. In the family of his father Benjamin occupied the position of Joseph, and it was soon to appear whether the want of affection which had characterized their conduct toward Joseph would also characterize that toward Benjamin. For the circumstance that Benjamin received a fivefold portion forms quite a parallel to the peculiar dress by which the affection of his father had distinguished Joseph. At that time only envy, hatred, and vengeance had been the consequences of this distinction; it was now to appear whether the same would result in the case of Benjamin.—*J. H. Kurtz.*

The picture of Joseph here is full of beauty. He is now in the worldly sense of the word a great man. His position is one of national and even international influence. Yet the springs of true life are not dried up. His emotional nature is still quick and active. This is another evidence that he is a man living in fellowship with God. The perils of powerful position are in some senses subtler and more mighty than those of slavery or of prison. Too often advancement and the mere ease and even luxurious circumstances attendant upon it serve to deaden the finer emotions of the soul. Even here, however, a man is safe if Jehovah is with him. The great rush of emotion which drove Joseph into secrecy for weeping is as sure evidence of his true greatness as the statesmanlike qualities which have served him in the administration of the affairs of Egypt.—*G. Campbell Morgan.*

The host appears to become satisfied of one thing: that his guests are no longer envious one of another. They do not murmur, though the representative of Egypt's monarchy confers especial favors upon the youngest. Ambition no longer sways their hearts as once it did. Malice has given place to kindly feelings; hatred to love.—*J. S. van Dyke.*

Thursday, 10th. Gen. xliv. 1-13.

Criticisms of Joseph's actions with regard to the placing of money and his cup in the sacks of his brethren have sometimes been offered. Surely such criticisms, to put the matter in the mildest form, reveal a lack

of humor on the part of the critics. The story is really natural and beautiful. Such methods are only possible to the man who retains the heart of the boy. Joseph was preparing for a dramatic ending. One can imagine his quiet enjoyment of the difficulties of his brethren, as he moved forward toward the moment when he should reveal himself, and be able to pour out upon them all the pent-up love of his heart.—*G. Campbell Morgan.*

Why the chief steward was commanded to resort to this stratagem we can only conjecture; but it would seem that it was meant by Joseph as a final test. He had already sought to ascertain what spirit they manifested to their old father, and to his own full brother; and now, apparently, is trying them to see whether they would purchase their own immunity at Benjamin's expense. And the result was satisfactory. When the caravan was overtaken, and the cup found in Benjamin's sack, and he was attached as a bondservant, the distress of all the brethren and the pathetic and agonizing plea of Judah satisfied him that the era of malice and hate in the family was past, and that it was safe to trust his brethren. So read, the narrative is no longer an enigma.—*A. T. Pierson.*

Divining by cups . . . . was a common custom in Egypt. It is here mentioned to enhance the value of the cup.—*James G. Murphy.*

The men were going gladly back to their own country with corn enough for their children, proud of their entertainment by the lord of Egypt; anticipating their father's exultation when he heard how generously they had been treated and when he saw Benjamin safely restored, feeling that in bringing him back they almost compensated for having bereaved him of Joseph. Simeon is reveling in the free air that blew from Canaan and brought with it the scents of his native land, and breaks into the old songs that the strait confinement of his prison had so long silenced: . . . . when, suddenly, ... they are startled to see the hasty approach of the Egyptian messenger, and to hear the stern summons that brought them to a halt, and boded all ill. The few words of the just Egyptian . . . . pierce them like a keen blade—that they should be suspected of robbing one who had dealt so generously with them; that all Israel should be put to shame in the sight of the stranger! But they begin to feel relief as one brother after another steps forward with the boldness of innocence; and as sack after sack is emptied, shaken, and flung aside, they already eye the steward with the bright air of triumph: when, as the very last sack is emptied, and as all breathlessly stand round, amid the quick rustle of the corn, the sharp rattle of metal strikes on their ear, and the gleam of silver dazzles their eyes as the cup rolls out in the sunshine. This, then, is the brother of whom their father was so careful that he dared not suffer him out of his sight! . . . . This is how he repays the anxiety of the family and their love, and this is how he repays the extraordinary favor of Joseph! Had these men been of their old temper . . . . by violence towards Benjamin they might have cleared themselves of all suspicion of complicity; or, at the best, they might have considered themselves to be acting in a fair and even lenient manner if they had surrendered the culprit to the steward, and once again carried back to their father a tale of blood. But they were under the spell of their old sin. In all disaster, however innocent they now were, they saw the retribution of their old iniquity; they seem scarcely to consider whether Benjamin was innocent or guilty, but as humbled, God-smitten men, "they rent their clothes, and laded every man his ass, and returned to the city."—*Marcus Dods.*

Friday, 11th. Gen. xliv. 14-34.

This pretense of practicing divination is in keeping with the whole transaction, which was a feint throughout. Joseph was supporting the character of an Egyptian of rank, and as it was known that such a person would daily consult his divining cup for the good or evil auguries of the day, the prompt detection of the alleged theft would be the more readily accounted for.—*John Kitto.*

We can imagine nothing more perfect than this address of Judah for the object of overpowering the sensibilities of him to whom it was spoken. In simplicity and touching pathos it excels every composition I ever met; nor can I figure a combination of traits and circumstances more fitted to tell on the heart of Joseph, and to operate as a fit precursor for the emotions which he could no longer repress. . . . . Estimated as a mere literary composition, we can see nothing to equal this in any of the greatest masters of eloquence and poetry.—*Thos. Chalmers.*

Kalisch justly calls this pleading speech of Judah's "one of the masterpieces of Hebrew composition." Its beauty mainly consists in the simple and pathetic statement of facts. Luther says: "I would that I could pray so well to our Lord God, as Judah prays here to Joseph, for it is a perfect example of prayer and of the earnestness which should be in prayer."—*Henry Alford.*

Judah speaks . . . . as the mouthpiece of the rest, and as he had taken the lead in Joseph's sale, so he does not shrink from standing forward and accepting the heavy responsibility which may now light upon the man who represents these brethren. His former faults are redeemed by the . . . . heroism he now shows. And as he spoke, so the rest felt. They could not bring themselves to inflict a new sorrow on their aged father; neither could they bear to

leave their young brother in the hands of strangers. The passions which had alienated them from one another, and had threatened to break up the family, are subdued. There is now discernible a common feeling that binds them together, and a common object for which they willingly sacrifice themselves. They are, therefore, now prepared to pass into that higher school to which God called them in Egypt.—*Marcus Dods.*

Judah's faithful adherence to Benjamin, now in his distress, was recompensed long after by the constant adherence of the tribe of Benjamin to the tribe of Judah, when all the other ten tribes deserted it.—*Matthew Henry.*

When one sees such passages related by men who affect no art, and who lived long after the parties who first uttered them, we cannot conceive how all particulars could be so naturally and fully recorded unless they had been suggested by *His* Spirit Who gives mouths and speech unto men; Who, being alike present to all successions, is able to communicate the secret thoughts of forefathers to their children, and put the very words, never registered before, into the mouths or pens of their successors for many ages after, and that exactly, and distinctly. For it is plain, that every circumstance is here related with such natural specifications as if Moses heard them talk.—*Thos. Jackson.*

Saturday, 12th. Gen. xlv. 1, 2.

This Old Testament chapter on *love* is the finest example and illustration of its portrait in 1 Cor. xiii.—*A. T. Pierson.*

The pleading of Judah has conquered, not the determination of Joseph, which had no real existence, but his power of repressing his feelings. But he will not have the Egyptians know the details of his brethren's crime and his own secret history.—*Henry Alford.*

What a picture that is of the all-powerful ruler, choking down his emotion, and hurriedly ordering the audience chamber to be cleared! How many curious glances would be cast over their shoulders, by the slowly withdrawing crowd, at the strange group—the viceroy, usually so calm, thus inexplicably excited, and the huddled, rude shepherds, bewildered and afraid of what was coming next, in this unaccountable country! How eavesdroppers would linger as near as they durst, and how looks would be exchanged as the sounds of passionate weeping rewarded their open ears!—*Alex. Maclaren.*

Tears, on proper occasions, are no dishonor to a man of spirit and sense. The passions are not to be extinguished, but governed. . . . . He who never feels an inclination to weep is a stone. He whose tears are not in some measure under the government of his judgment is a child rather than a man.—*George Lawson.*

Home loves are the first and last of human attachments; they begin with the opening of the soul to impression, and they abide when all other feelings have passed away. It was simply impossible for a man with a nature so keenly sensitive as Joseph's to have felt or acted other than he did.—*George Bainton.*

Was this joy or grief? I am disposed to think it was neither. It was pent-up emotion. For many days he had been in suspense; so anxious not to lose [his brethren], so afraid that they might not stand the test. . . . . His mind had been on the stretch; and now that the tension was removed, and that there was no further necessity for it, "he wept aloud."—*F. B. Meyer.*

Sunday, 13th. Gen. xlv. 3-8. (Cf. Ps. cv. 17; Acts vii. 13.)

"I am Joseph." Were ever the pathos of simplicity, and the simplicity of pathos, more nobly expressed than in these two words? (There are but two in the Hebrew.) Has the highest dramatic genius ever winged an arrow which goes more surely to the heart than that? The question, which hurries after the disclosure, seems strange and needless; but it is beautifully self-revealing, as expressive of agitation, and as disclosing a son's longing, and perhaps, too, as meant to relieve the brothers' embarrassment.—*Alex. Maclaren.*

No marvel if they stood with paleness and silence before him; . . . . for those words: "I am Joseph," seemed to sound thus much to their guilty thoughts: "You are murderers, and I am a prince in spite of you; my power and this place give me all opportunities of revenge; my glory is your shame, my life your danger; your sin lives together with me."—*Bishop Joseph Hall.*

Astonishment as at one risen from the dead, terror for the consequences, fear lest he would repay them the long-standing debt—all these emotions made them dumb. They "could not answer him." So he said again: "I am Joseph, *your brother,* whom ye sold into Egypt"; and he added very lovingly: "Be not grieved, nor angry with yourselves; . . . . for God did send me."—*F. B. Meyer.*

Recognizing the Divine overruling, Joseph was able to forget and forgive the action of his brethren when they sold him into slavery. The same power was manifest long after in Paul, who, though to all human seeming a prisoner of Rome, never referred to himself as such, but always as a "prisoner of Jesus Christ." . . . . It is a consciousness only possible to the life of habitual communion.—*G. Campbell Morgan.*

A less delicate mind would have talked of *forgiving* them; but [Joseph] entreats them to forgive themselves, as though *his* forgiveness was not in question. . . . . Indeed, his main object seems now to be to

bring them to eye the hand of an overruling providence in all that had happened, so as to be reconciled to the event, though they might weep in secret for the part which they had acted.—*George Bush.*

When a man is truly penitent, and seems almost paralyzed by the perception of his guilt, to show him that God has brought good out of his evil will exalt God's grace and wisdom in his eyes, and lead him more implicitly to cling to Him. It *is* a comforting thought that while we cannot undo the sin, God has kept it from undoing us, and has overruled it for greater good to ourselves and greater blessing to others than, perhaps, might otherwise have been attained. We can never be as we were before we committed it. Always there will be some sadness in our hearts and lives connected with it, and springing out of it. But still, if we really repent of it and return to God, there may come to us "meat out of the eater, and sweet out of the bitter." . . . . But mark the condition—*if we truly repent.* There is no comfort otherwise.—*W. M. Taylor.*

The brethren had, already, most thoroughly condemned themselves, and hence Joseph had only to pour in the blessed balm into their broken hearts. This is all sweetly typical of God's dealings with Israel, in the latter day, when "they shall look upon him whom they have pierced, and mourn." Then they shall prove the reality of Divine grace, and the cleansing efficiency of that "fountain" which shall be "opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness."—*C. H. Mackintosh.*

Monday, 14th. Gen. xlv. 9-15. (Cf. xv. 13; Ex. xii. 40; Acts vii. 6.)

The second part of Joseph's address is occupied with his message to Jacob, and shows how he longed for his father's presence. There is something very natural and beautiful in the repeated exhortations to haste, as indicating the impatient love of a long-absent son. If his heart was so true to his father, why had he sent him no message for all these years? Egypt was near enough, and for nine years now he had been in power. Surely he could have gratified his heart. But he could not have learned by any other means his brethren's feelings, and if they were still what they had been, no intercourse would be possible. He could only be silent, and yearn for the way to open in God's providence, as it did. . . . .

Joseph's only thought is to afford his family temporary shelter during the coming five years of famine. Neither he nor they knew that this was the fulfilment of the covenant with Abraham, and the bringing of them into the land of their oppression for four centuries.—*Alex. Maclaren.*

"And after that his brethren talked with him." It matters little what they talked about—the wonders of Egypt, the storehouses, the capabilities of Goshen, Asenath and Manasseh and Ephraim, the state of the flocks at home, the children of each, their father, the dreams; the great thing was that they talked at all. It was not now as it had been at the banquet yesterday; restraint and strategem had gone for ever; brother talked to brother, heart to heart.—*A. M. Symington.*

Brethren coming together again after long separation! It is a beautiful picture. Why should it not be completed, where it needs completion, in our own day amongst ourselves? . . . . Is there never to be a day of reconciliation and Christian forgetfulness of wrong, even where positive wrong has been done? Families and households often get awry. The younger brother differs with his elder brother, sisters fall out. One wants more than belongs to him; another is knocked to the wall because he is weak; and there come into the heart bitterness and alienation, and often brothers and sisters have scarce a kind word to say of one another. Is it always to be so? Do not merely make it up, do not patch it up, do not cover it up,—go right down to the base..... But who is to begin?.... *You* are! But I am the eldest. Yes, and *therefore* ought to begin. But I am the youngest. Than why should the youngest be obstinate? Who are you that you should not go and throw yourself down at your brother's feet and say: "I have done you wrong, pardon me"? Who is to begin? You! When? Now! Oh, beware of the morality which says: "I am looking for the opportunity, and if things should so get together—" Sir, death may be upon you before you reason out your wretched casuistry; the injured or the injurer may be in the grave before you get to the end of your long melancholy process of self-laudation and anti-Christian logic.—*Joseph Parker.*

Tuesday, 15th. Gen. xlv. 16-28. (Cf. Judg. vi. 36-40; 2 Kings xx. 8-11.)

[Pharaoh] bade [Joseph's] brethren welcome, ... though it was a time of scarcity, and they were likely to be a charge to him. . . . . If "the good of all the land of Egypt" (as it was now better stocked than any other land, thanks to Joseph, under God) would suffice them, they were welcome to it all, ... even the fat of the land. . . . . What they had in Canaan he reckoned but "stuff," in comparison with what he had for them in Egypt. . . . . Thus those for whom Christ intends shares in His heavenly glory ought not to regard the stuff of this world. . . . . There are better things reserved for us in that blessed land whither our Joseph has gone to prepare a place.—*Matthew Henry.*

"See that ye fall not out by the way." They were going home with news which would reveal to their father that they had been the cause of their brother's disappear-

ance, and had imposed on him with a deliberate falsehood; and for anything they knew, he might turn upon them and upbraid them with their cruelty and deceit. What so likely, therefore, as that they should begin to accuse each other—that crimination should lead to recrimination, and words to blows? Reuben might say again: "It was not my fault, for I sought to save his life, and I went back to the pit hoping to find him and restore him to our father." Judah might respond: "But for me he would have died, and it is to my happy suggestion to sell him to the Ishmaelites that we are indebted for all the good fortune that seems now to be coming to us"; while the rest, conscious of their share in the nefarious transaction, might have sought to still the upbraidings of their consciences by uttering bitter things against each other. All that might have happened on their journey home, and so Joseph was not giving unnecessary counsel when he said: "See that ye fall not out by the way." And they heeded his advice, for they reached home in peace. —*W. M. Taylor.*

The extreme reluctance which Jacob showed to the journey, we must be careful to refer to its true source. . . . . He was called upon to abandon, for an indefinite period, the land which God had given him as the heir of His promise. With very great toil and not a little danger had Jacob won his way back to Canaan from Mesopotamia; on his return he had spent the best years of his life, and now he was resting there in his old age, having seen his children's children, and expecting nothing but a peaceful departure to his fathers. But suddenly the wagons of Pharaoh stand at his tent door, and while the parched and bare pastures bid him go to the plenty of Egypt, to which the voice of his long-lost son invites him, he hears a summons which, however trying, he cannot disregard.—*Marcus Dods.*

How often the soul cries out: "Shew me a token for good!" and He graciously responds. Bless God for the wagons that to trembling faith confirm His words!—*A. T. Pierson.*

What a sad journey for Jacob, down to Egypt, away from the Land of Promise, away from the hopes of the future! I have often taken just such journeys. But God knows best. His Goshens, when He sends me there, are better than Canaan. They are lands where my hopes, seemingly frustrated, become a victorious multitude. I will trust Him wherever He leads me.—*Amos R. Wells.*

Wednesday, 16th. Gen. xlvi. 1-4.

Before he left Canaan, [Jacob] had one final interview with his Almighty Friend. It happened at Beer-sheba—the last halting-place amid the green pasture lands of the Land of Promise, and before they struck into the sand-waste that lay between them and Egypt. Everything there reminded him of his own early life which was spent there. He could find the ruins of his father's altar; and the well which his father had sunk.—*F. B. Meyer.*

Jacob journeys from Hebron twenty-five miles southwest to Beer-sheba. This place had become memorable by the sojournings there of Abraham and Isaac, and himself also, and by the many testimonies there received of the favor and protection of their covenant God. This, therefore, he selects as the place for the offering up of his solemn sacrifices, a place lying on the borders of that Land of Promise which he was now leaving forever, and where so many familiar objects and sacred recollections would aid the devout sentiments of his heart. . . . .

"I am . . . . the God of thy father." As such the patriarch sought Jehovah, and as such he found Him. He well knew that Isaac had ever found God faithful to all His gracious engagements, and nothing would yield him stronger consolation than to be assured that the same loving-kindness and truth would be extended to him also.—*George Bush.*

On several accounts Jacob might fear to go, with his whole family especially, into Egypt. Abraham had been injured there; it had been foretold that his seed should be afflicted by the Egyptians; Isaac had been warned not to go into Egypt; the Egyptians were men of very different usages and manners from the Hebrews; they were also of a different religion, and Jacob besides might fear lest by this means his posterity should be deprived of the land of Canaan.—*Bishop Kidder.*

Abraham, Isaac, Jacob, had all been placed and settled in Canaan with a promise that they should in future possess the land. Moreover, Egypt was, not only a heathen land, but one in which heathenism was specially developed and systematized. Jacob might therefore naturally fear to find in it dangers both worldly and spiritual. Hence the promise of God's presence and protection was signally needed.—*E. Harold Browne.*

Every doubt is dispelled by this Divine manifestation. He may go down confidently; no evil shall befall him. Even in Egypt the covenant shall be fulfilled—God will make of him there "a great nation." God Himself will accompany him on his journey, be with him in the strange land, and even bring back his bones to rest with those of his fathers. He shall see Joseph, and this same beloved son shall be with him in his last hours, and do the last kind office for him.—*Adam Clarke.*

"Joseph shall put his hand upon thine eyes." Probably Jacob, in the multitude of his thoughts within him, had been wishing that Joseph might do this last office of love for him, ... and God thus answered him in the letter of his desire.—*Matthew Henry.*

Thursday, 17th. Gen. xlvi. 5-7.

Not the invitation of Pharaoh, not the urgent message of Joseph, not even the warmth of his own love alone, carried Jacob out of Canaan. These furnished the occasion and the impulse, but the head of the covenant people did not leave the Land of Promise without the warrant of his covenant God. . . . . Thus it was by faith that Israel went into Egypt, consciously led by the hand of God.—*A. M. Symington.*

The removal of the chosen family to Egypt was an essential part of the great plan which God had traced out to their father Abraham. The promise had now been given two hundred years, and they had neither possessions nor family alliances in the Promised Land. But they would soon have sought for both; and the character already manifested by Jacob's sons augured ill for their preserving either purity or piety amid the Canaanites. Their present relation to Canaan must be broken off, that it might be formed anew in due time. They must be placed among a people with whom they could not mix, but from whom they might learn the arts of civilization and industry; and there, under the discipline of affliction, the family must be consolidated into a nation.—*Philip Smith.*

Whoever examines their history will see that the Israelites had ever a violent propensity to join themselves to Gentile nations, and practice their manners. God, therefore, in His infinite wisdom, brought them into Egypt, and kept them there during this period, the only place where they could remain for so long a time safe and unconfounded with the natives,—the ancient Egyptians being by numerous institutions forbidden all fellowship with strangers, and bearing a particular aversion to the profession of the Israelites, who were shepherds. Thus the natural dispositions of the Israelites, which in Egypt occasioned their superstitions and, in consequence, the necessity of a burdensome ritual, would in any other country have absorbed them into *gentilism,* and confounded them with idolaters. From the Israelites going into Egypt arises a new occasion to adore the footsteps of Eternal Wisdom, in His dispensations to His chosen people.—*Warburton.*

Egypt was the seat of the strongest worldly power, and therefore furnished the best instrumentality for the infliction of such severe sufferings as would awaken in the minds of the Israelites a longing for deliverance and a readiness to submit to their God; while, at the same time, it offered a splendid field for the manifestation of the power and justice and mercy of the God of Israel in the rescue of His people and the judgment of their enemies.—*E. W. Hengstenberg.*

From the same valley of the Nile, whence flowed the culture of Greece, was to flow also the religion of Palestine. That same land of ancient learning, which in the schools of Alexandria was, ages afterward, the first settled home and shelter of the wandering Christian Church, was also the first settled home and shelter of the wandering Jewish nation. Egypt was the meeting point, geographically and historically, of the three continents of the ancient world. It could not but bear its part in the nurture of that people which was itself to influence and guide them all.—*A. P. Stanley.*

Friday, 18th. Gen. xlvi. 8-27. (Cf. Acts vii. 14, 15.)

This document is one that would be of the highest importance to the Israelites when taking possession of Canaan, being as it were, their title-deed to the land. Accordingly, we find that it is drawn up in legal manner, representing as sons some who were really grandsons, but who took as heads of families the place usually held by sons. We next find that it represents them all as born in Canaan, not in a natural sense, but as the rightful heirs of the country. Technically, every head of a family was born in Canaan, and thus the danger was obviated of an objection to the possession of this rank being accorded to one born in Egypt.—*R. Payne Smith.*

The whole account of Jacob's sons and grandsons, who went along with him into Egypt, stands thus: by Leah, thirty-two; by Zilpah, sixteen; by Rachel, eleven; by Bilhah, seven: in all sixty-six, exclusive of Jacob himself, and of Joseph and his two sons, which make up the seventy: and it was necessary that these genealogies should be exactly registered, not only to distinguish each tribe, and thereby discover the Messiah, when He came; but (as it is in the case before us) to make it apparent, that the increase of Israel, even under oppression, should bear a fair proportion to the promise made to Abraham, concerning the multiplication of his seed.—*Thos. Stackhouse.*

In ver. 26 those only are numbered who came with Jacob into Egypt, amounting to no more than threescore and six: but *here* are numbered all that came into Egypt, first and last, comprehending Jacob, Joseph, and his two sons, and making up threescore and ten.—*Bishop Patrick.*

At Acts vii. 14, they are said by Stephen, following the Septuagint, to have been in number seventy-five souls, because there, from 1 Chron. vii. 14-29, the five sons of Manasseh and Ephraim are comprehended. . . . . The great Old Testament people sprang from twelve sons and seventy souls; the New Testament people from twelve apostles and seventy disciples.—*C. G. Barth.*

Saturday, 19th. Gen. xlvi. 28-30.

"The land of Goshen," also called Goshen simply, appears to have borne another name: "the land of Rameses" (xlvii. 11). It was between Joseph's residence at the time and

the frontier of Palestine, and apparently the extreme province toward that frontier. Gen. xlvi. 33, 34 shows that Goshen was scarcely regarded as a part of Egypt proper, and was not peopled by Egyptians,—characteristics that would positively indicate a frontier province.—*Philip Smith.*

We gather from the Bible that the "land of Goshen," or, as it is sometimes called, "the land of Rameses," was in the eastern portion of the Delta, as it is nowhere stated that the Israelites crossed the Nile at the time of the exodus; that it was a frontier province not far from the residence of the Pharaoh of Joseph, either Memphis or Zoan; that it was between that place and Palestine; and that it was a pastoral country, in which Pharaoh's own cattle were pastured, in the best of the land.—*Wilson.*

The various references to the land of Goshen in the Bible text and on the Egyptian monuments, as well as later historical data, all go to fix it as including the *Wady Toomilât* (which sweeps from above Cairo, northerly and easterly toward Lakes Timsâh and Ballah), together with more or less of the country on either side of that *Wady.—H. C. Trumbull.*

Few scenes, even in sacred history, are more pathetic than the meeting of the old father and his long-lost son. As a ruler, Joseph was compelled by the customs of the country to appear everywhere in an equipage befitting his dignity; hence the imperial chariot, drawn by Egyptian horses, in which he met the ruder, humbler wagons of his father's approaching caravan.—*A. T. Pierson.*

A beautiful combination of official duty and filial piety! The whole land of Egypt is suffering from famine. Joseph is the controller and the administrator of the resources of the land. He does not abandon his position and go away to Canaan; but he gets the chariot out, and he must go part of the road. . . . . It may be a grand thing to sit on a high stool and wait till the old man comes upstairs. But it is an infinitely grander thing, a "lordlier chivalry," to come off the stool and go away to meet him a mile or two on the road. Your home will be a better home—I do not care how poor the cot—if you have a little sentiment in you, a little tenderness and nice feeling. These are things that sweeten life.—*Joseph Parker.*

Sunday, 20th. Gen. xlvi. 31-xlvii. 6, 11, 12.

The number of those who entered Egypt with Jacob has been reasonably calculated at "several thousands." To place such a body of foreigners "in the best of the land," on the eastern frontier, where they could readily give admission to others, is what no king of either the Old or the New Empire would have been likely to have done; but it is exactly what might have been expected of one of the Hyksos.—*George Rawlinson.*

Joseph's anxiety now was to secure to his people a *separate* settlement in Egypt, where they would not be mingled with the idolatrous Egyptians. But for his paramount influence with the king this would have been impossible; and at any other epoch of Egypt's history not even Joseph could have effected it. One may say with much confidence that, with their strong natural antipathy to foreigners, no *native* king could have been easily persuaded to grant the concession of territory that Joseph asked for. But the reigning Pharaoh was not of Egyptian, but of Shepherd, race. It will be seen at once how singularly this favored Joseph's purpose. Not only was the king free from the national prejudice, but in his national prejudice Joseph found his best argument for a *separate* allotment of land to his people.—*J. P. Norris.*

Joseph directed his brethren to introduce themselves as *shepherds,* not only in spite of the fact that shepherds were an abomination to the Egyptians, but *on that very account.* His reason for doing so is apparent. In the occupation of his brethren there was the surest guarantee that their national and religious peculiarities would not be endangered or destroyed, and that they would not be absorbed by the Egyptians. The hatred and contempt which the Egyptians cherished toward the shepherd caste, as existing monuments attest by many a characteristic sign, may be traced to the fact that agriculture, with its regular and methodical habits, was the sole support of the Egyptian state, and that the irregularities of a nomad life must have appeared to a pedantic Egyptian to be rude and barbarous in the extreme.—*J. H. Kurtz.*

The conduct of Joseph in reference to the settlement in Goshen is an example of the possibility of uniting worldly prudence with high religious principle and great generosity of nature. He had promised his brothers a home in that fertile eastern district, which afforded many advantages in its proximity to Canaan, its adaptation to pastoral life, and its vicinity to Joseph when in Zoan, the capital. But he had not consulted Pharaoh, and, however absolute his authority, it scarcely stretched to giving away Egyptian territory without leave. So his first care, when the wanderers arrive, is to manage the confirmation of the grant. He goes about it with considerable astuteness—a hereditary quality, which is redeemed from blame because used for unselfish purposes and unstained by deceit. . . . . There is nothing unfair in all this. It is good, shrewd management, and no fault can be found with it; but it is a new trait in the ideal character of a servant of God, and contrasts strongly with the type shown in Abraham. None the less, it is a legitimate element in the character and conduct of a good man, set down to do God's work in such a world. . . . . Sagacity is not alien to consecration. No doubt it has to be carefully watched lest it degenerate; but

prudence is as needful as enthusiasm, and he is the complete man who has a burning fire down in his heart to generate the force that drives him, and a steady hand on the helm, and a keen eye on the chart, to guide him. Be ye "wise as serpents", but also "harmless as doves."—*Alex. Maclaren.*

Monday, 21st. Gen. xlvii. 7-10. (Cf. Heb. vii. 7.)

Many a successful man would be very much annoyed if his old father, in his country clothes, and hands roughened by toil, sat down beside him in his prosperity. Joseph had none of that baseness. Jacob would come, if at all, as a half-starved immigrant, and would be "an abomination unto the Egyptians." But what of that? He was "my father," and his son knows no better use to make of his dignity than to compel reverence for Jacob's gray hairs, which he will take care shall *not* be "brought down with sorrow to the grave." It is a very homely lesson—never be ashamed of your father. But in these days, when children are often better educated than their parents, and rise above them in social importance, it is a very needful one. —*Alex. Maclaren.*

"Beyond contradiction, the less is blessed of the better," or greater. In one respect Pharaoh was greater than Jacob; but in another Jacob was far greater than he. He was a son of Abraham, whose peculiar honor and prerogative it was, that he and his posterity should be blessings to mankind. He was also himself a man who "as a prince had power with God and men, and prevailed." The blessing of such a man was of no small account, for God would not suffer his words to fall to the ground.—*George Bush.*

The patriarchs spoke of life as a pilgrimage or sojourning, because they sought another country, that is, a heavenly. Earth was not their home, but their journey homeward.—*E. Harold Browne.*

To Jacob's eyes his days seem "few." Abraham's one hundred and seventy-five years, Isaac's one hundred and eighty, were in his mind. . . . . His days have not only been few—that could be borne,—but they have been "evil," by which I understand not unfortunate so much as faulty. . . . . Here we learn that old wrongdoing, even when forgiven—or, rather, when and because forgiven—leaves regretful memories lifelong. The early treachery had been long ago repented of and pardoned by God and man. The nature which hatched it had been renewed. But here it starts up again, a ghost from the grave, and the memory of it is full of bitterness. No lapse of time deprives a sin of its power to sting.—*Alex. Maclaren.*

History presents to us few more striking contrasts than the Hebrew pilgrim and the Egyptian king. "The things seen and temporal, and the things not seen and eternal," have seldom stood more fairly in front of each other than there: the old shepherd who had no possession on earth but a Divine promise, the king who wielded the scepter of the most splendid monarchy in the world. . . . . And what now of the pilgrim, and what of the king? Where is the state and the splendor of the Pharaohs? Their cities are buried beneath the sands of the desert; the dust of time has settled on their names. Their temples, their palaces, their treasures, are ruins; their wrecks have mingled with the sands of the Lybian waste. Their tombs alone endure, sad sentinels of the desert; sole witnesses that men of such state and splendor once lived in Egypt, and covered its soil with the monuments of their power and pride. And the pilgrim? His name after four thousand years shines more brightly than ever on the roll of earth's most mighty and illustrious spirits. Ages have but confirmed the title which he won in that long and stern night-wrestle with the angel. His little company who dwelt round him in his tents grew rapidly into a nation, which has exercised in all ages a transcendent influence on the progress of the world. And to this day the noblest and most cultivated in Christendom pore earnestly over his history, and find in the way in which he won his princedom fresh inspirations of courage and of hope.—*J. B. Brown.*

Tuesday, 22nd. Gen. xlvii. 13-26.

When the years of famine came, the people were referred to Joseph; and, till their money was gone, he sold corn to them, probably not at famine prices. Next he acquired their cattle, and finally, in exchange for food, they yielded to him both their lands and their persons. So that the result of the whole was, that the people who would otherwise have perished were preserved, and in return for this preservation they paid a tax or rent on their farm lands to the amount of one-fifth of their produce. The people ceased to be proprietors of their own farms, but they were not slaves with no interest in the soil, but tenants sitting at easy rents—a fair enough exchange for being preserved in life.—*Marcus Dods.*

"Give your cattle." This was the wisest measure that could be adopted, both for the preservation of the *people*, and of the *cattle* also. As the people had not grain for their own sustenance, consequently they could have none for their cattle. The cattle, being bought by Joseph, were supported at the royal expense, and very likely returned to the people at the end of the famine; for how else could they cultivate their ground, transport their merchandise?—*Adam Clarke.*

Ver. 21. This may have been necessary not only as a kind of seal on the deed by which the lands were conveyed to the king, and as a significant sign to them that they

were mere tenants, but also Joseph probably saw that for the interests of the country, if not of agricultural prosperity, this shifting had become necessary for the breaking up of illegal associations, nests of sedition, and sectional prejudices and enmities which were endangering the community. Modern experience supplies us with instances in which, by such a policy, a country might be regenerated, and a seven years' famine hailed as a blessing, if, without famishing the people, it put them unconditionally into the hands of an able, bold, and beneficent ruler.—*Marcus Dods.*

Profane writers and the monuments confirm the Biblical account, in so far as they distinctly state that the peasantry were not the landed proprietors, and that the priests possessed real property free of taxation.—*J. H. Kurtz.*

If, on the whole and in general, Joseph was reckoned a wise and equitable ruler, and even adored as a kind of saviour of the world, it would be idle in us to canvass the wisdom of his administration. When we have not sufficient historical material to apprehend the full significance of any policy, it is safe to accept the judgment of men who not only knew the facts, but were themselves so deeply involved in them that they would certainly have felt and expressed discontent had there been ground for doing so.—*Marcus Dods.*

Thus Joseph had effected two things: first, he had saved the people from starvation; and, secondly, he had consolidated the power of the Pharaohs, and secured to them an ample revenue wherewith they might effect important improvements in the agriculture of the country. For it seems that the system of artificial irrigation described upon the monuments, supplementing most beneficially the natural action of the river, dated from this epoch. . . . , Joseph's wisdom . . . . had a yet further result, far more important to the world's destiny: it enabled him, under God's providence, to preserve the chosen family, in whose promised seed all the nations of the earth were to be blessed.—*J. P. Norris.*

Wednesday, 23rd. Gen. xlvii. 27-31.

It is interesting to notice the way in which the titles "Jacob" and "Israel" are introduced in the close of the Book of Genesis. . . . . Now, we know, there is nothing in Scripture without its specific meaning, and hence this interchange of names contains some instruction. In general, it may be remarked, that "Jacob" sets forth the depth to which God had descended; "Israel," the height to which Jacob was raised.—*C. H. Mackintosh.*

Jacob dwelt in the land of Goshen; there his sons led their flocks over the rich pasture-lands, and laid the foundation of the great wealth which has ever been a distinguishing mark of this highly favored nation. They "grew, and multiplied exceedingly." So seventeen uneventful years went by. And as the old man became more and more infirm, his spirit was cheered and sustained by the love of Joseph, and by the satisfied joy of his heart in the honor and splendor of his son. Evidently Joseph was the stay of that waning life; and it is not remarkable, therefore, that the patriarch summoned him not once, or even twice, but thrice, to his deathbed.—*F. B. Meyer.*

The intricate plot is at last unraveled; and its tragic acts have evolved this beautiful scene of quiet rest to the chosen family, secure in their own settled homes and possessions, their own institutions of social order and worship. . . . . [Jacob] begins now to see the fulfilment of the promise to Abraham of the posterity innumerable as the stars of heaven. And his home is happy now, for his household is a loving household now. . . . . Joseph has taught them the lesson of love by showing them what true love is. This is to Jacob a blessed seventeen years, and to our human view it would seem the highest kindness of God to allow them to be prolonged indefinitely. Yet this is not Jacob's rest. . . . . Just at the height of this enjoyment comes the announcement: "The time drew nigh that Israel must die."—*Stuart Robinson.*

Who can fight the army of the *years?* Those silent soldiers never lose a war. They fire no base cannon; they use no vulgar steel; they strike with invisible but irresistible hands. . . . . The silent years bury the tumultuous throng. We have all to be taken down. The strongest tower amongst us, heaven-reaching in its altitude, must be taken down,—a stone at a time, or shaken with one rude shock to the level ground: man must die.—*Joseph Parker.*

For seventeen years Jacob had been familiar with Egypt's splendid temples, obelisks and pyramids; . . . . but nothing could make him forget that distant cave, which was before Mamre, in the land of Canaan. To him interment in the most splendid pyramid in Egypt was not for a moment to be compared with burial in that solitary and humble sepulchre, where the mortal remains of Abraham and Sarah, of Isaac and Rebekah, and of the faithful Leah, lay waiting the day of resurrection.—*F. B. Meyer.*

But Jacob's desire that his body should be laid in Machpelah had a deeper root than nature. The land of Canaan was his by God's covenant. He had not yet obtained it. For aught that he could see, he was to die without entering on its possession; but even in his death he would show that he still believed that his children would have its ownership, and therefore he made Joseph swear that he would bury him in the sepulchre of his fathers. Nor was this all. He wanted his sons and his descendants to know that Egypt

was not their rest. He desired to fix their minds on Canaan, and to fan in their hearts the desire to return thither when God should open up the way.—*W. M. Taylor.*

Thursday, 24th. Gen. xlviii. 1-7. (Cf. 1 Chron. v. 1, 2.)

Jacob is about to look backwards, and to relate the story of his own earthly career. Where will he *begin?* . . . . Jacob will begin where he himself truly began to be: "God Almighty appeared unto me at Luz in the land of Canaan, and blessed me." . . . . Not a word about the old homestead and old doings; but beginning with regeneration, when he threw off the old man and started up,—though with some rudeness of outline needing infinite discipline,—into a brighter, larger self. This is a mystery in Providence as revealing itself in the consciousness of the redeemed and sanctified soul. We should be in perpetual despair if we went back to our very earliest doings, and bound ourselves within the prison of our merely fleshly and earthly memories. Each of us has had a Luz in his way. Surely every soul calling itself in any degree right with God, or right in its desires at least towards God, has had a vision-place and a vision-hour: a place so sacred that other places were forgotten in its memory; an hour so bright that all earlier hours absorbed their paler rays in its ineffable effulgence. "Now are we the sons of God." We began our *true* life when God began His life within the soul.—*Joseph Parker.*

No doubt the highest posts in Egypt were open to his sons. . . . . But Joseph turns from this attractive prospect, brings them to his father, and hands them over to the despised shepherd-life of Israel. . . . . If the thoroughly open identification of them with the shepherds, and their profession of a belief in a distant inheritance, which must have made them appear madmen in the eyes of the Egyptians,—if this was to cut them off from worldly advancement, Joseph was not careful of this, for resolved he was that, at any cost, they should be among God's people. And his faith received its reward; the two tribes that sprang from him received about as large a portion of the promised land as fell to the lot of all the other tribes put together.—*Marcus Dods.*

No other sons whom Joseph might have were to be received into this honor, but these two were to take their place on a level with their uncles, as heads of tribes, so that Joseph is represented through the whole history by the two populous and powerful tribes of Ephraim and Manasseh. No greater honor could have been put on Joseph, nor any more distinct and lasting recognition made of the indebtedness of his family to him, and of how he had been as a father bringing new life to his brethren, than this, that his sons should be raised to the rank of heads of tribes, on a level with the immediate sons of Jacob. And no higher honor could have been put on the two lads themselves than that they should thus be treated as if they were their father Joseph, as if they had his worth and his rank. He is merged in them, and all that he has earned is, throughout the history, to be found, not in his own name, but in theirs. It all proceeds from him; but his enjoyment is found in their enjoyment, his worth acknowledged in their fruitfulness.—*Marcus Dods.*

Thus the brother who had been basely sold into slavery not only passed through prison to the throne of Egypt, but took permanent precedency among the tribes, though the genealogy was not reckoned after the birthright, because to Judah had been given the supreme honor, outranking all others, of being the direct ancestor of the Messiah. Nevertheless, the assignment of two portions in the land to Joseph's two sons, and the honorable position they held as to the tabernacle, were permanent memorials of the peculiar blessing conferred as a crown upon the head of him who was "separate from his brethren."—*A. T. Pierson.*

There comes into the narrative here a touch of nature which is exceedingly affecting. [Jacob] has been putting Ephraim and Manasseh into the birthright place forfeited by Reuben, because to them, as the sons of Joseph who was the firstborn of Rachel, after its forfeiture by the firstborn of Leah, it rightfully belonged; and that suggests to him his first, his early, his constant, his supreme love for Rachel. So that he goes on to speak of her—of the time, place, and manner of her death, and of her lonely grave, precisely as if the incidents had happened only a short while before. It is so like an old man in the apparent abruptness of the transition from his grandsons to Rachel, and in the fond circumstantiality of his references to his well-beloved.—*W. M. Taylor.*

Friday, 25th. Gen. xlviii. 8-14.

In this whole section the name is Israel, and the whole attitude and action of the man is that of faith. . . . . Here he is evidently a man acting entirely under Divine impulse. . . . . It was a moment of high inspiration in which he foresaw in clear outline the things which were to come. In the crossing of those hands, and the transference of the principal blessing from the older to the younger, Israel was acting as the visible agent of the God of election. And yet let it be noted carefully in the light of subsequent history that this election of God was not capricious, but in harmony with the character of the two men.—*G. Campbell Morgan.*

We meet with these crossed hands of blessing frequently in Scripture; the younger son blessed above the elder—as

was needful, lest grace should become confounded with nature, and the belief gradually grow up in men's minds that natural effects could never be overcome by grace, and that in every respect grace waited upon nature. And these crossed hands we meet still; for how often does God quite reverse *our* order, and bless most that about which we had less concern, and seem to put a slight on that which has engrossed our best affection.—*Marcus Dods.*

Laying hands on the head was always used among the Jews in giving blessings; designating men to any office, and in the consecration of solemn sacrifices. This is the first time we find it mentioned; but we often read of it afterward. But this preference has no concern with God's conferring a greater measure of His love and approbation on one person more than another; for this we are assured can arise from nothing but men's moral characters; it is the determination of truth that *with God* there is no respect of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him.—*Dodd.*

Now a scene occurs which must have had the effect of a moral resurrection upon dying Jacob. . . . . Who can tell what passions surged through his own soul at that moment? What is this duplication of one's life? What is this sudden embodiment of shadows standing up and confronting us in a silence more terrible than accusatory speech, our other-selves, strange shadow-memories, actions which we could explain but may not, benedictions which express a philosophy which we dare not reveal in terms? A wonderful life is the human life—yea, a life within a life, a sanctuary having impenetrable places in it. Others may see some deeds or shadows of deeds upon the window as they pass by, but only the man himself knows what is written in the innermost places of the silent soul.—*Joseph Parker.*

Saturday, 26th. Gen. xlviii. 15-22. (Cf. Ps. xxiii.)

Observe the beautiful humility of Jacob. He does not speak about his own walking before God, but, "God, before whom my fathers Abraham and Isaac did walk." He knows that he himself has not walked very closely with God. "The God which fed me." The word *fed* is scarcely wide enough to express the meaning. It means God Who has *shepherded* me; Who has been my Shepherd all my life long unto this day; Who has been guiding me and restoring me and controlling me, as well as feeding me. The faith of the patriarch is seen especially in his acknowledging God as his Shepherd through all his wanderings, and through all his sorrows, too. He has recognized at last that all these things have worked together for his good.—*J. Monro Gibson.*

Though nature's eyes are dim, faith's vision is sharp. He is not to be deceived as to the relative positions assigned to Ephraim and Manasseh in the counsels of God. He has not, like his father Isaac, to "tremble very exceedingly" (xxvii. 33) in view of an almost fatal mistake. Quite the reverse. His intelligent reply to his less instructed son is: "I know it, my son, I know it." The power of sense has not, as in Isaac's case, dimmed his spiritual vision. He has been taught in the school of experience the importance of keeping close to the Divine purpose, and nature's influence cannot move him from thence.—*C. H. Mackintosh.*

"His seed shall become the fulness of the nations." Such he became, when the tribe of Ephraim was the head of the northern kingdom of the ten tribes, representing them all in itself.—*T. J. Conant.*

This benediction is perhaps the finest ever uttered by dying lips. Jacob puts into it his most thankful and joyful thoughts about God. He invokes Him as the God before Whom his fathers walked—the God of history; as the God Who has shepherded himself all his life long—the God of providence; as the Angel Who has redeemed him from all evil—the God of grace; and He prays Him Who has been all this and done all this to "bless the lads." Past, present and future are sweetly linked together in the blessing.—*Strachan.*

The God Who fed him, and the Angel Who redeemed him, are but one undivided object of his prayers. It is not putting undue stress upon Jacob's words to understand them as implying that Jacob was redeemed by this Angel from far worse evils than men had it in their power to inflict. He was redeemed from all his iniquities and from their consequences. The Angel-Jehovah of the Old Testament is the Saviour-Christ of the New, and Who but He has been in every age the Redeemer of lost men?—*George Bush*

This touching interview ended by the gift to Joseph of the parcel of ground which he had wrested from the Amorites in Shechem. It had long ago returned to its original owners; but he saw, down the vista of the future, that there would be a reversion of the whole to him and his—and it was of that future that he spoke in faith.—*F. B. Meyer.*

Sunday, 27th. Gen. xlix. 1, 2.

The close of Jacob's career stands in most pleasing contrast with all the previous scenes of his eventful history. It reminds one of a serene evening, after a tempestuous day: the sun, which during the day had been hidden from view by clouds, mists and fogs, sets in majesty and brightness, gilding with his beams the western sky, and holding out the cheering prospect of a bright to-morrow. Thus is it with our aged patriarch. The supplanting, the bar-

gain-making, the cunning, the management, the shifting, the shuffling, the unbelieving, selfish fears,—all those dark clouds of nature and of earth seem to have passed away, and he comes forth in all the calm elevation of faith, to bestow blessings, and impart dignities, in that holy skillfulness which communion with God can alone impart.—*C. H. Mackintosh.*

Looking back into the rude scenes of a very distant age, I see a man surrounded by a few camels and sheep, whose greatest boon was a well of spring water or a pasture. This man knew very few moral rules, and did not always obey what he knew; he had no ten commandments, no prophets, no Gospel,—yet I see that man turning with unspeakable awe to the One invisible; longing, even unrighteously, for the spiritual birthright. In his distress I see him struggling as a wrestler with God the night through. As years go on I see him growing and rising in spiritual life, and at the end I see him, the most secular of the patriarchs, uplifted into such faith in God and into such visions as only faith can see, so that his lips break into the first prophetic song found in the Bible—every sentence filled with the finest insight, with a wonderful condensation of thought, of beauty and boldness of imagery, and all standing together as a series of great sculptures, in which the coming history of the Hebrew tribes is cut as in the everlasting rock.—*A. G. Mercer.*

One part of patriarchal privilege and prerogative in early times seems to have been to unite with domestic rulership and priestly functions prophetic gifts, especially in the dying days; and the blessing so uttered, as in the case of Isaac, carried with it the force of a testamentary deed, bequeathing a Divine legacy of promises, or conveying prophetic warnings. Certainly these words of Israel have proved so full of meaning, which only a remote future verified, that they bear the stamp of the inspiring Spirit of God.—*A. T. Pierson.*

Before Jacob's mind are gathered in one living picture all the pleasing and painful events of which [his sons] have been the cause. With prophetic vision he traces the characters and dispositions of the fathers, as they are transmitted, expanded, or modified, through the history of their descendants. And aided by this insight, he allots to every one, on the authority of God, his fitting portion of that land in which he himself has led a pilgrim life for more than a hundred years, and which now stands, with all its natural diversities and with its rich and manifold productions, as vividly and distinctly before his mind as the different characters of his own sons.—*J. H. Kurtz.*

It is to be carefully noted, that the occupation of Canaan by the twelve tribes under Joshua was not the point to which his expectations pointed as an end, but rather that from which his predictions took their beginning. The return to Canaan was a fact established in the decrees of Providence, the certainty of which rested on promises given and repeated to the patriarchs. Jacob therefore does not repeat this further than by the injunction, in ch. xlvii., and again at the end of this, that he should be buried, not in Egypt, but at Machpelah, the burying-place of his fathers.—*E. Harold Browne.*

Monday, 28th. Gen. xlix. 3, 4. (Cf. Deut. xxxiii. 6; Josh. xiii. 15-23.)

He lingers on his natural advantages as if to say: "Compare what thou art with what thou mightest have been!" . . . . And the lesson is, that it is not privileges, but the use of privileges, that decides destiny. Your fate is put by God into your own hands.—*F. W. Robertson.*

Speaking to Reuben he declares that preeminence of privilege does not necessarily issue in preëminence of position. Passion uncurbed by principle runs riot with the life, and the destined throne is never reached, nor the scepter grasped.—*G. Campbell Morgan.*

One sin thus lost Reuben his natural rights as leader of the twelve tribes and his scepter of rule. He never excelled. His descendants never made any figure in history; no prophet, ruler or judge ever sprang from the Reubenites; and this tribe, together with other trans-Jordanic tribes, was the first carried into captivity (1 Chron. v. 26). The one instance of this tribe struggling to regain its lost primogeniture was the defeated attempt at rebellion, recorded in Num. xvi.—*A. T. Pierson.*

The phrase, "unstable as water," does not compare water to the solid earth or to more solid rock as treacherous to the foot and unsafe to stand on; but rather as bubbling, effervescing under heat or applied force—as therefore a fit image of ungoverned passion; of wantonness, impatient of restraint.—*Henry Cowles.*

The prerogatives of the birthright consisted chiefly in a double portion of the father's estate; the priesthood; and the kingdom, that is, the chief authority among his brethren. The first of these was given to Joseph; the second to Levi; and the third to Judah, to descend to their respective tribes; while the tribe of Reuben, who had forfeited his prerogative by his crime, ... was to continue in obscurity.—*Bishop Patrick.*

Reuben . . . . not only entailed a loss of position and prestige on his descendants, but he transmitted to them his own character.—*F. B. Meyer.*

A mind tossed with passion and desire is incapable of that steady perseverance to which success is given. We see this characteristic in the entrance into Canaan. The Reubenites ask for the land east of Jordan; they cannot wait; they show the very char-

acteristic of the man of sense who always places the present above the future, the seen above the unseen. They have not even ambition; low and mean are their tastes. Israel's honor and the glory of Israel's arms are nothing to them. They want to enjoy now, and prefer the gratifications of sense to those which charm nobler minds.

Compare again their conduct in Sisera's invasion. After Israel's victory a heroic war song was chanted by Deborah. It contains the account of the part which each of the tribes took in the war. The tribe of Reuben went not to the battle. Thus says Deborah: "Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart" (Judg. v. 16). Reuben, as usual, was enjoying himself, instead of fired with public spirit.—*F. W. Robertson.*

Tuesday, 29th. Gen. xlix. 5-7. (Cf. Deut. xxxiii. 8-11; Josh. xiii. 14; xiv. 3, 4; xix. 1-9.)

Simeon and Levi were the next in order, but the dignity, which Reuben had forfeited, could not be conferred upon them; for through their treachery toward the Shechemites they had brought disgrace upon the house of Jacob. They had *united* for the purpose of crime, therefore they were to be *scattered* in Israel. The three elder sons were thus excluded from the rights and privileges of the birthright. They were not to inhabit the heart of the land, which would otherwise have fallen to their share. Reuben's inheritance was to be outside the true Holy Land, and therefore was not even mentioned.—*J. H. Kurtz.*

The tribe of Simeon had not any inheritance properly of their own, but only a portion in the midst of the tribe of Judah (Josh. xix. 1-9); whence several of them afterward went in quest of new habitations (1 Chron. iv. 39, 42), and so were divided from the rest of their brethren. The tribe of Levi had no inheritance allotted to them, but were dispersed among all the tribes, having certain cities assigned to them, with a little land adjoining. This indeed did not prove a curse to them, they having the tenth of all the increase of the land: for this curse seems to have been taken off by reason of their eminent services in falling on the worshipers of the golden calf, and so consecrating themselves to the Lord (Ex. xxxii. 26-29); on which account Moses blesses this tribe a little before his death, whereas he gives no blessing to the tribe of Simeon, but leaves them under the curse here pronounced by Jacob.—*Bishop Patrick.*

I would remind you of the different histories of the tribes of Simeon and Levi, as being alike fulfilments of one and the same prophecy. . . . . The explanation is to be found in the subsequent conduct of the men of Levi, as contrasted with that of the men of Simeon, whereby in the one case the prophecy took the ultimate character of a blessing, and in the other it kept that of a curse.—*W. M. Taylor.*

Simeon and Levi . . . . were charged with immoderate revenge. . . . . The sin committed by one man was avenged on the whole nation; they let their fury fall on the innocent cattle: . . . . . "they houghed oxen." . . . . The meaning is that they cut the sinews of the brute beasts. Not satisfied with wreaking their vengeance on man, they extended it to the unoffending beasts. —*F. W. Robertson.*

Passion for right can never express itself in actions of cruelty without evil resulting. The most distinguished son of the house of Levi in subsequent history was Moses himself, and he was shut out from the land of possession because, out of conviction of right and consecration thereto, he yet manifested a provoked spirit, and spake unadvisedly with his lips.—*G. Campbell Morgan.*

The sword of murder was displaced in Levi's hand by the knife of sacrifice. . . . . In order to understand why this tribe, of all others, should have been chosen for the service of the sanctuary . . . . we must consider that the sin itself which Levi had committed broke the one command which men had up till this time received from the mouth of God. . . . . In saying: "At the hand of every man's brother will I require the life of man," God had shown that human life was to be counted sacred. . . . . To destroy human life in the wanton and cruel manner in which Levi had destroyed the Shechemites, and to do it under color and by the aid of religious zeal, was to God the most hateful of sins. But none can know the hatefulness of a sin so distinctly as he who has fallen into it, and is enduring the punishment of it penitently and graciously, and therefore Levi was of all others the best fitted to be intrusted with those sacrificial symbols which set forth the value of all human life, and especially of the life of God's own Son.—*Marcus Dods.*

Wednesday, 30th. Gen. xlix. 8. (Cf. Deut. xxxiii. 7.)

There is here, so to speak, a play upon the word, for Judah signifies praise.—*F. W. Robertson.*

This tribe gave a name to the land, Judæa, and to the people, Jews: and its history is one of successive victories.—*A. T. Pierson.*

The intrepid and successful bravery of the men of Judah was often the subject of admiration. As soon as the tribes of Israel sent forth separate armies against the Canaanites, the tribe of Judah gained a high distinction which was well maintained in succeeding generations. The fiercest giants about the region of Hebron could not stand before Caleb and his brave associates.

David was of the tribe of Judah. By him was the kingdom of Israel raised to a pitch of power and glory which made his name great in distant lands. The enemies of Judah were more especially overthrown and brought into complete subjection under David, who, evidently referring to this prophecy, says: "Thou hast also *given me the neck of mine enemies,* that I might destroy them that hate me" (Ps. xviii. 40).

"Thy father's sons shall bow down before thee." This prediction began to be accomplished when [Judah] took precedency of the other tribes in leading the armies of Israel, after the death of Joshua. It was also still more fully confirmed at a subsequent period: "For Judah prevailed above his brethren, and of him came the chief ruler" (1 Chron. v. 2). But its complete accomplishment was to be realized only in Christ, in that transcendent dignity with which He is invested as King of kings and Lord of lords. Its ultimate spiritual fulfilment is to be seen symbolically represented in Rev. v., where, when the Lion of the tribe of Judah takes the sealed book, the whole host of heavenly worshipers are discovered in prostrate adoration at His feet.—*George Bush.*

The first verse of Jacob's blessing on Judah begins with the final triumph of the tribe and victory over all its foes. It then descends to details as to how this victory will be accomplished. As we look at it let us read in it the history of the Lion of the tribe of Judah. . . . . "Thou art he whom thy brethren shall praise." Praise is the final note and the never ending one to the Lord Jesus Christ. . . . . Praise for that wondrous love that has stooped down to our lowest condition and lifted us up out of the pit of corruption to His throne of glory. And whence is the source of all this joy and praise now and hereafter? We have it in the next clause: "Thy hand shall be in the neck of thine enemies." . . . . It is Christ putting forth His power over every foe. . . . . Therefore it is that "thy father's children bow down before thee." For whom have we in heaven or on earth like Thee! There is none like Thee! Lord, to whom shall we go? Let every tongue be vocal with Thy praise, every heart bow down at Thy feet. . . . . Yes, "thy father's children shall bow down before thee." The whole of Israel and Judah shall bow down before Jesus. He is their Messiah and their King.—*F. Whitfield.*

Thursday, 31st. Gen. xlix. 9. (Cf. Num. xxiii. 24; xxiv. 9; Isa. xxix.; Ezek. xix.; Heb. vii. 14; Rev. v. 5.)

Judah is put forward as the type of the Hebrew hero. He is represented under the similitude of a lion. . . . . It has been remarked, perhaps not idly, that the simile is a lion couchant, not rampant. Not the strength of the oppressor, but that of one strong in right, the majesty of defense. . . . . And, indeed, Judah's own character corresponds with this. Remember his self-devotion in Benjamin's behalf (xliii. 8, 9; xliv. 33).—*F. W. Robertson.*

In the description the imagery increases in force, perhaps in reference to the continually increasing power of this tribe, which received its consummation in the greatest of all Victors, in the Lion of the tribe of Judah.—*Otto von Gerlach.*

There is enough in the history of Judah himself, and there is enough in the subsequent history of the tribe, to justify the ascription to him of all lion-like qualities: a kingly fearlessness, confidence, power and success; in action a rapidity of movement and might that make him irresistible, and in repose a majestic dignity of bearing. . . . . If there were to be kings in Israel, there could be little doubt from which tribe they could best be chosen. A wolf of the tribe of Benjamin, like Saul, not only hung on the rear of retreating Philistines and spoiled them, but made a prey of his own people; and it is in David we find the true king, the man who more than any other satisfies men's ideal of the prince to whom they will pay homage;—falling indeed into grievous error and sin, like his forefather, but like him also, right at heart, so generous and self-sacrificing that men served him with the most devoted loyalty, and were willing rather to dwell in caves with him than in palaces with any other.—*Marcus Dods.*

In this graphic picture we behold "the Lion of the tribe of Judah," the Lord Jesus Christ. In the young lion ripening into full strength as a growing lion, and becoming the ancestor of the lion tribe, we see the growth of this Lion from infancy to manhood. . . . . And what is the meaning of the lion seizing its prey and then ascending to its lair in the mountains? What but that same Lion of the tribe of Judah, the Son of God from heaven, seizing His prey and conquering it when He laid down His life on the Cross? There He met every foe, and gained His great victory over the devil, over sin and death and the grave. . . . . From that great fight and victory He "went up"—up to His Father's throne . . . . in the double character as the Lamb of God, the Sin-bearer of the human race, and in the royal dignity of the Lion of the tribe of Judah. . . . . But there is another figure in the picture drawn by Jacob. The figure of a lion is followed by that of a lioness, peculiarly fierce in defending its young. Have we not here the Lion of the tribe of Judah as the Avenger of His people, coming forth to execute judgment upon the nations? . . . . "From the prey" He has indeed "gone up"; but He is to return again as the Lion of the tribe of Judah to take "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."—*F. Whitfield.*